

Professor William Newton Clarke on The Fatherhood of God
Home Life in Russia

Volume LXXXVI

Number 16

THE

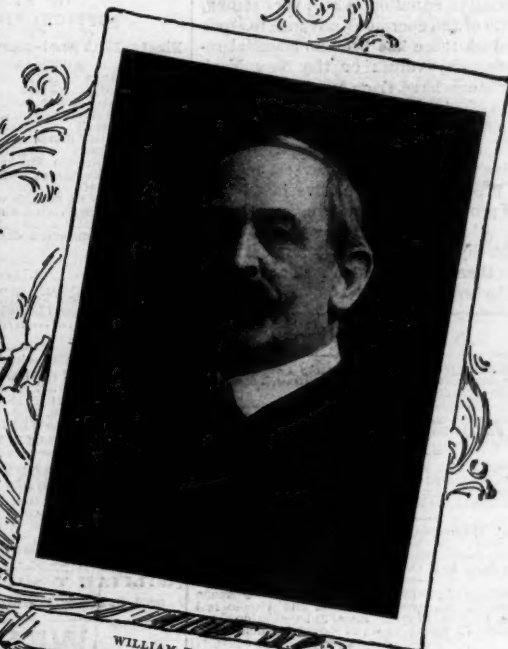
CONGREGATIONALIST

Boston Saturday 20 April 1901

THE LIBRARY OF
CONGRESS,
Two Copies Received
APR. 19 1901
COPYRIGHT ENTRY
APR. 6 1901
CLASS. & XXa. No.
7270
COPY B.



JAMES L. BARTON



WILLIAM F. WHITTEMORE



JEAN F. LOBA

The
Deputation
to India

The Business Outlook

General trade continues favorable; the same may be said of the outlook for the crops. The iron and steel industry still shows the greatest strength, both as regards demand and prices, while the textile trade evinces the most irregularity. The activity in building is the greatest the country has seen for years, with the result that all kinds of lumber and builders' hardware are in excellent demand. The foreign export department continues very satisfactory, and decreases in cotton exports are being offset by gains in breadstuffs and provisions.

Railroad earnings show no let-up, although present returns compare with the large totals of a year ago. Wool is still quiet, and some degree of weakness is noted in "washed" wool. It is gratifying to call attention to the slight improvement in the tone of cotton goods. In the South the low price of cotton is adversely affecting trade to some extent.

Leather in Boston is quiet, but firm, and stocks here are not large. Exports of leather are fair. Boot and shoe manufacturers continue busy, and shipments continue on a liberal scale. Locally there has been considerable improvement in retail trade, although much remains to be desired in many wholesale lines.

During the past week money rates have perceptibly hardened, due to the seasonable demand in all parts of the country for funds incident to spring business. It is not considered probable by bank men, however, that there will be any serious stringency in rates. The speculative situation is still very strong, and in spite of the enormous advance in stock market values there has been no material reaction. Security values on the New York Stock Exchange have risen to what conservative people consider dizzy heights, yet nothing but optimism and enthusiasm are heard on all sides. In Boston copper stocks have been more active and higher, and several experts here are predicting that we have just begun what will prove a great boom in copper stocks.

Love not thyself nor give thy humors way;
God gave them to thee under lock and key.—
George Herbert.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, home on a farm for a boy of 13, where he can work for his board. Address J. J., care The Congregationalist.

In Auburndale, near the churches, best neighborhood, to let, a simply furnished house of ten rooms and bathroom, also a bath or set tubs. Rent \$20. Apply at Room 15, 30 Kilby Street, Boston.

General Housework. Help needed in a small boarding house. No work would be mostly cooking. A good position for a competent, respectable woman. For particulars apply to F. O. Box 92, Southbridge, Mass.

Typewriter of standard make wanted in exchange for McClintock and Strong's Biblical and Theological Cyclopedia, 12 vols. in calf. Excellent condition. Address Howard, 72 Beekman Ave., Mount Vernon, N. Y.

For Sale. A valuable estate in Westboro, Mass., located on a prominent corner of Main St., consisting of about 6,000 feet of land and house of 12 rooms arranged for two families. This is a very desirable place for a residence, and must be sold at once in order to settle the estate. Address F. E. Corey, Westboro, Mass.

Maine. For Sale or to Rent. Nautilus Island, Castine, Me. 37 acres wood land, cleared fields, sheltered harbor, landing wharf, rowboats. Furnished cottage, 10 rooms, open fireplaces, bath, etc.; broad verandas. One of the most beautiful and accessible places on the Maine coast. Apply to M. S. Williams, Castine, Me.

Furnished House to Let. A clergyman in one of the Newtons desires to rent to a small, reliable family his twelve-room modern residence, furnished, for eight months or so from the first of May. Unsurpassed location and neighborhood, with close electric and steam connections with Boston. Rent reasonable. Address with references, F. H. M., care The Congregationalist.

For Sale or Rent. In Roylton, Vt., within five minutes' walk to churches, school, postoffice and railroad depot, a large, fine house of 14 rooms, mostly fine hardwood finish, furnace, large cemented cellar, running spring water, barn with 5 stalls, all in good repair, 1 acre of land with some fruit trees. Will be sold at a bargain. Apply to A. W. Kenney, Lakewood, N. J.

Social Settlement. Those who wish to give a few hours a week to social settlement while enjoying a long vacation sojourn on a cool mountain, with good summer boarding houses, are asked to address the undersigned. Acquaintance with some accomplishment or vocal music or some useful industry or science or outdoor sport will be helpful. Most important is an earnest purpose to help others and tact in influencing them. "Connecticut Pastor," office of The Congregationalist.

THE EVOLUTION OF IMMORTALITY

By the Rev. SAMUEL McCONNELL.

12mo, \$1.25

"This little book is only a sketch, but it is so fascinating in style and so original in conception and treatment, that every one who reads it will be sorry that it is not longer."—NEW YORK TRIBUNE.

HISTORY, PROPHECY, AND THE MONUMENTS; OR, ISRAEL AND THE NATIONS

III. TO THE END OF EXILE AND THE CLOSE OF THE SEMITIC REGIME IN WESTERN ASIA. By Prof. JAMES FREDERIC McCURDY, University of Toronto. 3 vols. Each 8vo, \$3.00, net.

II. TO THE FALL OF NINEVEH I. TO THE DOWNFALL OF SAMARIA

Prof. FRANCIS BROWN (General Theological Seminary, N. Y.), writes:

"If one can only read a single book on the subject, this is decidedly the book to read."—CHRISTIAN LITERATURE.

RECONSTRUCTION IN THEOLOGY

By HENRY C. KING, Professor of Theology in Oberlin Seminary.

12mo, \$1.50.

THE PHILOSOPHY OF RELIGION IN ENGLAND AND AMERICA

By Professor ALFRED CALDECOTT, of King's College, London. Cloth, 8vo, \$3.00, net.

A NEW HISTORY OF THE BOOK OF COMMON PRAYER

On the basis of the Former Work, by FRANCIS PROCTER, Revised and rewritten by WALTER HOWARD FREERE. 12mo, cloth, \$3.00, net.

THE MACMILLAN CO., 66 Fifth Avenue, New York

HOME INSURANCE COMPANY OF NEW YORK.

OFFICE: 119 BROADWAY.

Ninety-Fifth Semi-Annual Statement, Jan., 1901.

SUMMARY OF ASSETS.	
Cash in Banks.....	\$514,815.89
Real Estate.....	1,718,265.81
United States Bonds.....	2,058,000.00
State and City Bonds.....	683,500.00
Railroad Bonds.....	856,880.00
Water and Gas Bonds.....	144,700.00
Railroad Stocks.....	6,155,050.00
Bank and Trust Co. Stocks.....	440,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	160,400.00
Loans on Stocks, payable on demand.....	249,375.00
Premiums uncollected and in hands of Agents.....	608,932.29
Interest due and accrued on 1st Jan. 1901.....	47,664.54
	\$13,637,833.53

LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,546,125.00
Reserve for Unpaid Losses and Claims.....	704,309.69
Net Surplus.....	5,297,498.54
	\$13,637,833.53

Surplus as regards Policy-holders \$5,297,498.54
JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
AREUNAH M. BURTIS, W. H. CHENEY, Secretaries.
H. J. FERRIS, E. H. A. CORREA, } Asst. Secretaries.
F. C. BUSWELL.
NEW YORK, January 8, 1901.

6% NET FIRST GOLD MORTGAGES

on improved Red River Valley Farms. Loans to actual settlers only. 18 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$300,000 invested. None but SAFE, PROMPT PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent,
303 Century Building, Minneapolis, Minn.

WESTERN MORTGAGES

and FORECLOSED LANDS
Bought for Cash.

CHAS. E. GIBSON, 45 Milk Street, Boston, Mass.

**HUGH MAC RAE
& CO.
BANKERS.
Investment
Securities
Wilmington, N. C.**

Recommend the
7% Cumulative Preferred Stocks of
Cotton Mills in the
South for safety and
for satisfactory interest returns.
Invite correspondence.

5% SAFE INVESTMENTS

in Missouri Mortgages on Improved Farms

I have invested \$2,000,000 in the past twelve years without loss of principal or interest. Satisfactory eastern references and full information furnished. Address

WM. E. COMPTON, Macon, Missouri.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Coit, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent; Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hood, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonaawanda St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a Request: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest) to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregation 1 Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

SAFE PAYING INVESTMENTS

FOR ANY SUM; in Real Estate; Gold Mortgages; Tax Certificates or Mining Shares. For particulars, address FIDELITY INVESTMENT CO., Tacoma, Wash.

Formerly of New York

HOUGHTON, MIFFLIN & CO.'S

New Books

THE SUCCESSORS OF MARY THE FIRST

By ELIZABETH STUART PHELPS, author of
"A Singular Life," etc. Illustrated. Crown
8vo, \$1.50.

An entertaining story of the experiences of
a family in a suburban town with their serv-
ants. There was a fine variety of these, of
several nationalities, all degrees of ignorance,
and shades of incompetence. The story is
thoroughly interesting and well illustrated.

PENELOPE'S IRISH EXPERI- ENCES

By KATE DOUGLASS WIGGIN, author of
"The Birds' Christmas Carol," etc. 16mo,
\$1.25.

Penelope and her companions, Francesca
and Salemina, go through Ireland, as before
they went through England and Scotland, and
discovered at every turn of the road occasions
for merriment, and find hospitality, cheerful-
ness, and beautiful scenery. The story is
full of entertainment, and as an English critic
remarks: "Penelope has some spell to make
the colors fresher on this threadbare world."

UNDER THE REDWOODS

By BRET HARTE. 16mo, \$1.25.

Bret Harte has told many scores of incom-
parable tales, and here are nine more, breezy,
genial, strong, full of the vast and venture-
some West.

He adds to the stories a chapter of auto-
biography, entitled "Bohemian Days in San
Francisco," which lends a peculiar interest
to this book.

MISS PRITCHARD'S WEDDING TRIP

By CLARA LOUISE BURNHAM. 12mo, \$1.50.

Miss Pritchard loved a man who married
another woman, and who, dying, left a
daughter in the care of Miss Pritchard. This
daughter strongly resembled her father, so
that when Miss Pritchard took her to Europe
she felt as if she were taking the wedding
trip of which she had dreamed years before.
The story is entertainingly told and there is
a Burnham romance in it.

CHRISTIAN ORDINANCES AND SOCIAL PROGRESS

The Noble Lectures at Harvard University
for 1900. By the Very Reverend WILLIAM
HENRY FREMANTLE, D. D., Dean of Ripon.
12mo, \$1.50.

Dean Fremantle is one of the most conspic-
uous Broad Churchmen in the English pulpit,
and in this book he offers a large-minded in-
terpretation of historic Christianity as illus-
trated in the Bible, creeds, sacraments, wor-
ship, and preaching, in their relation to the
world of today. The book is a valuable and
interesting contribution to current religious
thought.

COMPLETE WORKS OF LORD MACAULAY

New Cambridge Edition. With an Introduc-
tory Essay, by HENRY D. SEDGWICK, JR.,
and an extended Bibliographical Sketch, by
W. DAWSON JOHNSTON.

THE HISTORY OF ENGLAND, in five octavo
volumes, with a full index, \$10.00.

ESSAYS, in three octavo volumes, with an
index, \$6.00.

MISCELLANIES, including Speeches, Letters
and Poems, in two octavo volumes, with an
index, \$4.00.

The set, 10 vols., 8vo, \$20.00.

This edition of Lord Macaulay's Works will
appeal strongly to readers who wish his writ-
ings in thoroughly handsome library volumes,
edited with scholarly care. These are printed
from large, beautifully clear type on paper of
high quality, and bound in simple but hand-
some style. Each of the volumes has a frontis-
piece portrait, the ten including two of Macau-
lay and eight of notable persons who figure in
Macaulay's pages.

Sold by all Booksellers. Sent, postpaid, by
HOUGHTON, MIFFLIN & CO., BOSTON

Now Ready in Book Form.

OLD BOWEN'S LEGACY

The New England Novel by
EDWIN ASA DIX

which has been appearing serially in this paper.

Handsome cloth binding, 300 pages, \$1.50.

By the Same Author

DEACON BRADBURY

Eighth
Large
Edition
On Press

"If I were asked to name the best six novels
of the year, 'Deacon Bradbury' would cer-
tainly be among them. I am not sure I
would not put it among the best three."—
Francis Bellamy in "The Criterion."

Many of the same characters appear in "Deacon Bradbury"
and in "Old Bowen's Legacy," and the scene of both stories
is laid in the same village.

"A remarkable book." Cincinnati
Commercial-Tribune.

Cloth, 288 pages, \$1.50. Sold everywhere.

THE CENTURY CO., N. Y.

The Chapel Hymnal

30,000 in Use in Congregational Churches

Selling at the rate of about 1,000 copies a month.
The best book for Prayer Meetings and all social
services, also used with great success in very many
churches for all purposes.

Reduced to \$30.00 per hundred.

Send for a sample copy.

The Pilgrim Press Boston
Chicago

THE SALE OF 825,000 COPIES SACRED SONGS No. 1.

Attests that the children in our Sunday Schools, the
Young People in the C. E. Societies, and the attend-
ants at the Church Prayer Meetings and Special
Services can and do heartily sing the beautiful, in-
spiring Gospel Songs found in the 208 pages of the
volume.

Published in SHAPED and ROUND NOTE editions.
Price \$25 per 100. Sample copy, post free, 20 cents.
THE BIGLOW & MAIN CO., New York and Chicago

van Houten's Cocoa

Easy to Make—Easy to Digest and of Exquisite Flavor.
Strengthening, Refreshing and most economical in use.
Sold at all grocery stores—order it next time.

THE CONGREGATIONALIST

Saturday
20 April 1901

and Christian World

Volume LXXXVI
Number 16

The American Board's Deputation to India

It is a sign of enterprise and sagacity when the administrative officials of a great corporation, industrial or religious, decide to inspect with care those outlying portions of the body corporate for the administration of which they usually depend upon reports from subordinates. No railway system today that is up to date omits an annual inspection of every foot of roadbed, every station, every division terminal by some of the higher officials of the road. Great distributing agencies in commerce dare not rely wholly upon correspondence for knowledge of conditions at the circumference of their circle of influence and trade. Inspectors are always on the move.

Realizing the wisdom of this course of action as a working principle of administration, the American Board is about sending out to its oldest mission field, India, the second deputation ever sent there, consisting of three men. One of them is the secretary of the Board who year in and out supervises the Indian missions—Rev. James L. Barton, D. D.; another is Rev. J. F. Loba, D. D., of Evanston, Ill., who will view the problems to be faced and discussed from the standpoint of the home clergy, and as a clerical representative of the churches which support the Board; and the other, Mr. William F. Whittemore of Boston, is a widely traveled layman and a successful business man, who will be able to bring to consideration of matters wisdom gained from many sources and a varied experience. Two of these gentlemen have devoted a year's extra time to preparation for their task, and all of them will utilize the time between leaving, and arriving in India for study and conference.

Sailing from Boston the last week in April they will stop in London and confer with the officials of the London Missionary Society; they also will have conferences with officials of the Church Missionary Society and the Wesleyan Missionary Society relative to the possibility of co-operation in Ceylon, or if not formal co-operation, then a more satisfactory division of territory and labor. Sailing from Marseilles May 16 they are due in Colombo, Ceylon, June 5, from whence they will proceed to Jaffna in North Ceylon, where the work of the Board is located. Here they will investigate the status of Jaffna College, an independent institution but a product of the mission and in closest touch with it, and gain information which will aid in shaping its future history. The first Indian mission to be studied will be the Madura mission. Then Madras with its great educational plant will be visited; and then steps will be turned toward the Marathi mission in the north.

At least five months will be spent in India, in direct contact with the Board's own missions and missionaries, in conference with officials and missionaries of other boards, in touch—so far as possible—with English officials, rulers of the native states, and the intelligent and communicative natives—Christian and non-Christian. Anything from any source that can throw light on the religious, economic, political situation will be welcomed, although, of course, attention primarily will be centered on the mission plant

of the American Board, every mission of which will be inspected as to *personnel*, methods of work, peculiar problems needing adjustment, possibility of curtailment or necessity of expansion, etc.

At each mission the deputation will find that a formal statement of the mission's peculiar needs, relative to which the missionaries need advice, has been prepared; and that everything has been done to facilitate securing information in and out of the mission in order that the advice given to the workers on the field and to the Board at home may be intelligent and free. Social courtesy and hospitality from the English officials, native rulers and educated natives will not be lacking as the tour is made.

The deputation may be expected to accomplish two much desired ends. It will not have a burning issue to pass upon and settle, as did the last deputation which went to Japan. But it will find the Indian missionaries facing serious problems, on which they need the counsel of unprejudiced minds—such questions as the relations with other denominations, proper methods of cultivating and establishing native Christian independence, and the duty of the missions to provide a form of education which will preserve the bodies and cultivate the manual skill and earning capacity of the natives, as well as impart a gospel which will save souls and provide schools which will develop the intelligence. Moreover, the missionaries on the ground are eager to have the work they have done examined and reported upon by men who can confirm or deny with authority charges now current in some quarters as to the wastefulness of missions, the ossification of methods, etc.

For the churches which support the Board, and for the Prudential Committee of the Board, the return of this deputation will mean that for the first time in forty-six years men will come home with an official report of what they, as candid, independent observers have found on the Board's mission fields. They also will have information to give the public on the larger aspects of Indian life, its political and economic future, its destiny as a part of the British empire, which will be instructive.

The importance of the task which they have assumed at the request of the Board is not underrated by the gentlemen who are going to India. They are sensible of the privilege—but no less of the burden of responsibility. To the native Christians who hear them, to missionaries long separated from centers of Christian power and influence, they will be messengers of hope, heralds of new methods, as well as advisers on specific questions of policy. They will give as well as get. They will be exponents of American Christianity, as well as investigators of Indian life. Servants of the Board and the churches, they go with no expense to the Board, and are thus the freer to act and report as they deem necessary. With functions in the main advisory, and administrative to a limited degree, they nevertheless cannot fail to do that which will mark an epoch in the history of the Board's administrative work in India.

Event and Comment

A Long Pastorate On Sunday, April 14, Dr. S. E. Herrick of the Mt. Vernon Church in Boston, entered upon the thirty-first year of his ministry to that church. It has been a ministry distinguished from the first by rare pulpit ability and unfailing fidelity and tenderness as a pastor. It has won for him the loyal devotion of his people and well merited honor among his brethren. The years inevitably have transformed the church and congregation, so that few remain who were hearers of Dr. Herrick's first sermons. But it is the same church in traditions, faith, hope and service. Such a mutual experience as that of this pastor and people ought to be more common. Long pastorates are not always possible or desirable. But their advantages are so many and so great, and the causes which are allowed to prevent them often are so trivial, that their rarity is much to be regretted. There is no "dead line of fifty" for such men as Dr. Herrick, nor any diminution of their hold upon their peoples or of the love and admiration of the latter for them.

The New Interest in the Sailor

We are glad that Dr. Grenfell of the Labrador Mission will bear away from this vicinity as one result of his stirring talks several hundred dollars to represent the interest of the churches in his noble mission. But his presence here has had an important influence apart from the monetary outcome. Contact with his sturdy, simple personality has transformed indifference into admiration for those who go to hard places of labor in Christ's name, and it has also produced an interest in this special form of service in behalf of the men at sea. We trust that Dr. Grenfell's visit may call fresh attention to the work which the Boston Seaman's Friend Society is carrying on day in and day out in this city and at Vineyard Haven. The representative of the society at this latter point has recently had an unusual opportunity of reaching many sailors through the presence in the harbor, on account of the prolonged bad weather at sea, of not less than twenty vessels for an entire week. As he visited from ship to ship, the captains received him cordially, and as the result of meetings a half a dozen men started in the Christian life. It frequently happens that sailors converted at these Bethels, when they go back for a time to their home churches, by the outspoken character of their new faith produce an effect for good that in many cases amounts to a revival. Let there be a deeper interest in these various efforts to reach the men who go down to the sea in ships, whose perils, physical and moral, are so great, and for whom the Christian Church has never been too alert.

The Twofold Aim of One National Society

The Congregational Sunday School and Publishing Society, as its name implies, undertakes two special services for the denomination. One is the planting and maintaining of Sunday

schools until they fruit into churches, when they are passed over to the fostering care of the Home Missionary Society. The other aim is the publication and circulation as widely as possible of books, papers, Sunday school and church supplies and other literature, designed not only to promote the welfare of the denomination, but to be a real and valuable contribution to Christian thought and life. Not a few persons fail to understand the relations of the departments of this twofold work to each other. But if they will take the trouble to glance over the unusually readable report of the board of directors, presented at the annual meeting of the society last Monday, they will learn not only that these two aims are perfectly consistent, but that one subserves the other in a most important way. For instance, the society is proud to maintain first-class bookstores in Boston and Chicago and to be the proprietors of no less than ten periodicals, including *The Congregationalist*, just acquired. It maintains these various literary institutions, first, with a view to purvey adequately for the Congregationalists of the country and then to provide interesting and serviceable literature for Christians of every name. In striving, as the society has been doing for a number of years, to acquire a worthy reputation as a publishing house, it has reaped the rewards which business enterprise and intelligence usually secure. From the profits of this increasing work necessary additions to the capital have been made and at the same time annual appropriations, this last year amounting to \$7,500, have been made to the missionary work, thus providing for the expenses of the administration of the work, leaving other contributors—churches, Sunday schools and individual givers—to carry on the work in the field. The fact that the machine is paid for and the engineer's salary provided does not make supplies of material needless.

A Profitable Year of Business

As respects the year just ended, the word in this report is one of excellent result and promise. The business has been more profitable than ever before in all of the long history of the society. The total net profits were \$17,818. There has been a gratifying increase at the Boston store in the sale of the books published by the society, while the periodicals have maintained their circulation creditably, one of them, *The Teacher*, having gained several thousand. *The Visitor*, the new intermediate paper, in the year and a half of its existence, has attained a circulation of 16,000. The directors speak with confidence of the profitable character of the investment made in the obtaining of *The Congregationalist* and promise to carry it on on broad lines, making it as effective and influential as brains and money can do.

The Missionary Advance

No less gratifying is the story of the missionary labors and successes of the year, in which forty-five persons on the field have been engaged. The new schools

organized number 454. Secretary Boynton has traveled over 12,000 miles, while the state superintendents have been constantly moving about, organizing schools, holding institutes, making addresses and aiding and advising the workers in local fields. This year's report makes even more plain than ever the importance of this work in its bearing upon denominational extension. Of the 106 Congregational churches organized last year, thirty-two can be traced to Sunday schools planted by the society, while nearly as many more of these churches were directly assisted by it. The report quotes liberally from letters from the field workers. They present a vivid picture of Sunday school needs all over this broad land and of other notable and far-reaching results of the faithful seed sown. The total receipts of the society last year were \$84,312, of which \$57,617 came from Sunday schools, churches and individuals.

The Tragic Side of Rural Life

A valuable contribution to general knowledge of conditions of life among the poor and unfortunate of rural communities is the address given in Barre, Mass., last Sunday by Rev. C. H. Talmage, pastor of the Congregational church, who set forth the result of his thorough investigation of the life of the Naramore family in Coldbrook village, the mother of which in frenzy born of poverty and dread of disgrace recently murdered her six children. His conclusion is that the woman was more sinned against than sinning, and that society must bear blame for a state of affairs which brought a good woman to commit so unnatural an act. His tale shows how difficult it is to apportion judgment on crime even when one knows many antecedent facts. How much more difficult it is to do justice when one knows but the final act of a sordid, brutal, pathetic life tragedy! Mr. Talmage also sheds light on the difficulty that country folk have in being and doing good, and in standing resolutely for law and order and against the craft of evil-doers, when they so often have no adequate protection of life and property, if they happen to incur the hatred of evil-doers by an honorable, brave course in defense of righteousness.

Lutheran Prosperity

It is an interesting and significant fact that the largest reported addition to church membership for the last year of the century among the Protestant denominations is that of the Lutherans in their several divisions. The Methodists seem for that year to have been largely marking time, and the Baptists still more so. It is to be noted, of course, that the Lutheran system takes care of the children of the church, and carries them up from baptism through confirmation to full communion, so that the element of personal initiative plays a smaller part in the result than among the Methodists and Baptists. It would mean much for the religious life, especially of the Middle West, to have the large element of the population, which is German and Scandinavian

by descent, consolidated into hard-working and fruitful organizations. Such union, which would make them a still stronger factor in the religious life and progress of the nation, seems, unfortunately, owing to varieties of language and mistakes and misunderstandings of historical organization and practice, for the present quite out of reach. It may not come until English is much more nearly than at present the common tongue of worship and debate.

Ecclesiastical Difficulties Across the Line

Certain occurrences in the Episcopal Church in Montreal show the movements of that church in Canada toward democracy and liberty of thought. Some time ago the teaching of Professor Steen in the Diocesan College was thought by some to be out of harmony with the standards of the church. The theological atmosphere about him, according to the professor's own description, became too stifling, and he resigned. This was followed by an emphatic protest from the students, who were greatly attracted to their teacher, but the authorities made no effort to retain him. The matter has now come up in another form in Christ Church Cathedral, the largest and most prominent Episcopal meeting place in Canada. It is proposed to retain Professor Steen as assistant minister of the cathedral, where he attracts crowded congregations. To this the Bishop of Montreal is opposed, and he has maintained his objections in the face of a deputation composed of Montreal's most prominent citizens. The congregation, however, have passed a resolution favoring the appointment of Professor Steen, and the result will be awaited with interest.

The Salvation Army and Its Leader

Last week Gen. William Booth celebrated the seventy-second anniversary of his birth. He is as active, aggressive, optimistic and altruistic as ever, one of the youngest, spirited old men living. That the Salvation Army is alert may be inferred from the fact that General Booth-Tucker, commander of the army in this country, has just negotiated a loan of \$150,000 with which to extend its labor colony on the line of the Santa Fé Railroad, at Holly, Col., and he is said to be negotiating with the officials of the great steel trust to take over the work of caring for its injured and pensioned employees on the agricultural colonies which the army now supports in the Southwest.

Blind Eyes Opened

The medical missionary today works cures as wonderful to those benefited by them as those were that Christ wrought. Dr. H. L. Canright in the *Gospel in All Lands* describes a number of cases of the blind restored to sight in a hospital under his care in west China that remind us of the days when men cried after Jesus, walking through their villages, and were made to see. One man was led a fourteen days' journey to the hospital, and it was found that he had a cataract in each eye. The operations were successful on both. A little girl had her sight restored, and the woman who attended her gave all the

money she possessed as the beginning of a fund for a new hospital. Pathetic cases are told of men and women who have been helped to break off the opium habit. Whole families have been restored from pauperism to self-support and usefulness by expelling demons of vice and bringing the renewed ones into Christian fellowship. Says the doctor: "Who can tell the results of suffering relieved in setting broken bones, bringing would-be suicides back to life, of hope renewed, of mothers restored to their families, of fathers saved to their homes and of children spared?" It is through this ministry to the body that multitudes have come to appreciate the nobler life of the soul, of which the missionary physician speaks as he lays hands of healing on sufferers. Yet there are only nine small hospitals, Protestant and Catholic, in three provinces of China with a population as large as that of the United States.

Admiral Watson Com- ing to the Jubilee

John Crittenden Watson, admiral in the United States navy and a staunch Christian layman, proclaiming his faith in every port he touches if reasonable opportunity offers, will be one



of the most prominent delegates to the International Young Men's Christian Association Convention, meeting in Boston next June. His last prominent service was rendered in the Pacific, where he succeeded Admiral Dewey in charge of the Eastern Squadron. In the war with Spain he commanded the blockading squadron on the north Cuban coast from May 6 to June 27, 1898. But his service for his country goes back to the Civil War, as he graduated from the Naval Academy just as the war opened, and served with distinction under Farragut. He is a Kentuckian.

Where the Simulta- neous Mission Failed

The most searching criticism of the recent national Simultaneous Mission of the Free Churches of England which has been published is by Rev. C. F. Aked, the radical Baptist of Liverpool, who, at least, has the virtue of saying just what he thinks. Admitting that the mission has failed to give a new tone to the whole life of the people for a long time to come, that but a small impression was made upon the masses of non-Christian people, and that most of the outsiders who were reached were the poor, the ignorant and the weak, he asks the question whether Nonconformity no longer has a message to the middle-class population, one for the strong man, the man of affairs, the resolute, capable, aspiring,

educated portion of the English race. He contends that the old terminology of evangelical religion has lost its content for men of the sort he describes, and that the majority of clergymen and evangelists do not know it, hence continue to pour old wine into new bottles. His prescription for the church is: first, repudiation of tradition, whether of doctrine, polity, or method; second, variety of method; third, a social gospel—"if a mission is not ethical it is not evangelical"; and, lastly, firmer courage and larger charity. It will be seen that Dr. MacKinnon, an interview with whom appears on another page, admits the comparatively small effect of the mission upon outsiders, though probably he would not dwell with so much emphasis upon the inadequacy of current statements of truth. Without doubt the mission did far more for the people within the churches than for those outside. But perhaps it has paved the way for a more effectual campaign upon the outsiders another year.

A Quaker Philanthropist

The largest and noblest of recent donations by Englishmen of wealth to the common good is that of Mr. George Cadbury, the well-known Quaker, who has given to the city of Birmingham a residential estate valued at \$900,000, on which model villages for Birmingham artisans are to be built, the net proceeds of the rent roll of the estate to be devoted to the steady extension of the scheme. The estate is one of 416 acres and already has 439 cottages for artisans upon it. Each home plot has its garden, and classes in gardening for the benefit of tenants are provided, a provision of the title being that no house shall occupy more than one-fourth of the plot on which it is erected. The idea of Mr. Cadbury in making this gift is to conserve the mental and spiritual welfare of the artisan class by giving them wholesome conditions of life for their bodies. He expects that the benefit derived from the open country life and the work in the gardens will not only be physical, but financial. By taking pasture land and giving it a measure of spade culture, as well as utilizing it for residential purpose, he feels also that he is adding to the national wealth and to the nation's ability to support itself.

The Temptation to Do Extra Parochial Work

Claudius Clear (W. Robertson Nicoll) in the *British Weekly*, raises a stirring protest against the increasing dispersion of energy and power and waste of time among the Free Church clergy of the realm. He thinks they are traveling about altogether too much lecturing and preaching, and are altogether too prone to run away from their studies, where alone they can adequately fit themselves for the lofty privilege of preaching to and feeding their flocks. "No man," he contends, "has a right to take extra work who is not doing to the best of his ability the work he already has in hand. The first test of holiness in a minister is whether he appears regularly before his people thoroughly prepared for his work." If the Free Church clergy are suffering from what Dr. Nicoll calls the temptations of "Satan disguised as a railway

train," the peril must be even greater for the clergy of this country, where distances between important centers are so much longer, and the time taken for journeys is so much more. Many an able man, just after first winning recognition of his power, has been harmed by his inability to say "No" to invitations.

The Week's Mortality Prof. John T. Duffield of Princeton University, who died last week, was not only a popular and successful teacher of mathematics, but a prominent figure in the Presbyterian Church North, being given to disputation in the press, and earnest as a champion of his own views in denominational controversies. With the death of Dr. William J. Youmans, since 1872 editor of the *Popular Science Monthly*, passes away the last of the brothers who founded and guided that influential periodical during years when it was the chief medium in this country for statement and discussion of the evolutionary hypothesis. The death of Aldace F. Walker, formerly a member of the interstate commerce commission, and subsequently in the employ of leading railways as an expert administrator and as an adjudicator of traffic problems, takes from the world a prominent alumnus of Middlebury College, Vt., and a man whose early training began in the home of a Congregational clergyman, his father. By the death of George Q. Cannon, an "apostle" of the Mormon Church, and formerly Utah's representative in Congress, the Mormon hierarchy loses a crafty, forceful personality.

New York's Charter Tinkering A very creditable but quite natural uprising of the best citizens of New York has just been witnessed, which promises to be effective even though the ends desired must be gained circuitously. The original charter of Greater New York having proved defective, experts appointed by Governor Roosevelt have been framing a new charter in the light of experience—local and otherwise. This new charter recently went to the legislature for approval, the hope being that the creation of the experts would not be tinkered. Vain hope! All sorts of jobs have been tacked on. Hence the popular uprising. The Republican machine, including the governor, seem to think that it will be necessary to rush the measure through with its "jobs" included. This is in order "to save their face." But the governor and the party leaders promise that as soon as it is enacted they will at once rush through special bills which kill the "jobs." All of which has its comic side as well as its tragic; and shows how difficult it is to get legislators and executives to realize that the organic law of a modern municipality is not to be legitimate prey for evil and ignorance, or the sport of political policy.

Cuba A commission of delegates from the Cuban Constitutional Convention has just been appointed by the convention to visit Washington and confer with the President as to future relations between Cuba and the United States. Mr. McKinley has let it be known, semi-officially, that while such a conference may be help-

ful it cannot induce the Administration to depart at all from the instructions received from Congress.

Some recent administrative acts in Cuba have not bettered the situation, being arbitrary, and too much like the Spanish methods to be commended. Suppression of free speech is a bad sign. Governor Wood and President McKinley have to endure being caricatured in the press of this country, and they should be able to stand caricature in the Cuban press. Substitution of civil for military officials in the administrative departments in Cuba goes on quietly, indicating that the hour is approaching when American control will be reduced to a minimum.

The Philippines A special tribunal has begun investigation of the frauds in the commissary department. It is doubtful whether as alarming a state of corruption will be revealed as the first press reports indicated. Archbishop Chappelle, papal delegate, has been summoned to Rome to report on the situation. From all we can gather his mission has not been remarkably tactful or successful. Among those now in the hands of the Americans awaiting trial charged with peculation is one of the prominent converts of the Methodist mission, others of whom charge his arrest to plottings of the Roman Catholics and to their false testimony against him. The choice of General Delegado by the Taft Commission to act as governor of Iloilo indicates a step farther in advance toward conferring authority on native officials. Of Delegado's ability there can be little doubt. The question to be determined is, Is he loyal to us? It is reported that at least twenty Congressmen have arranged for transportation to the islands on Government transports, their main object being to study the problem at first hand in order to act more intelligently as legislators. Would that the twenty were 200! Every Congressman visiting the islands and seeing the situation with his own eyes will have a kind of knowledge which will enable him to vote with a clearer conscience and mind. The War Department is offering free transportation to all Congressmen who care to go.

Voluntary Schools in Canada For some time a persistent effort has been made to connect voluntary schools with the public school system of the Province of Ontario. The object in view is to secure state aid, so that the burden will be less on those already sustaining them, and open the way for others to enjoy their advantages. Religious instruction will be given and other changes made in these schools, which will, of course, have the regular public school inspection. The question was before the Toronto District Congregational Association at its regular meeting last week, where the feeling was practically unanimous against the proposal. It was felt that the separation between church and state should be made complete, and that no money should be voted by the latter for religious instruction. The Ontario Educational Association also discussed the matter at its annual meeting a day or two later, and by a considerable majority opposed granting state aid to vol-

untary schools. It is unlikely that the proposal will gain any headway in Canada.

China The alarming reports of an uprising on the part of the Mohammedan portion of the population have not been confirmed, and General Tung-fu-siang's army, which was said to be moving on the Chinese court, has not been heard from. Reports relative to Japan's exact attitude now are conflicting—the latest attributes to her the sending of an ultimatum to the emperor insisting upon his return to Peking, and affirming her intention to interfere to preserve order in Manchuria should China be unable to do so. This, of course, would bring Japan and Russia into collision, and would be a less direct but quite as effective a way of bringing on the long-talked-of war between them as any that could be suggested. On the other hand, from other sources there is the report of entire harmony between Russia and Japan, Japan having been bought off by concessions in Korea. Discussion of the indemnity matter is the order of the day in Peking, the United States, Japan and Great Britain standing for a moderate demand. Reports from Shansi province tell of famine, and ostracism of the Christian by the non-Christian population with a degree of severity which is severely testing the Christians and often bringing death or ruin in its train.

The Attitude of On-lookers Public opinion in Great Britain, so far as it is voiced by the press, is critical of the drifting policy of the ministry. Opinion in this country apparently favors the policy of the Administration in dealing leniently with China and befriending her so far as possible. M. P. Leroy Beaulieu, the eminent French economist, last week said that our way of dealing with this matter had been marked by finesse and foresight; and President Angell of the University of Michigan, in discussing the matter publicly in Chicago last week, praised Secretary of State Hay most emphatically for the policy he had outlined and adhered to. But if Rev. Dr. A. H. Smith's letter in the *Outlook* is read, it will be seen that Americans on the ground, long resident in China, are not so enthusiastic about our present policy. It is too lenient, according to Dr. Smith.

Reports from Germany indicate a severe industrial depression and a cloudy horizon—political and economic.

Italy and France have fraternized at Toulon during the past week, and neighborly feelings have been restored.

The president of the Administrative Council of the Permanent Court of Arbitration has notified the Powers that the court is now constituted and ready for international litigation. If it proves impossible to settle the Chinese indemnity apportionment by diplomacy, the United States will suggest reference to this court at The Hague.

Reports from Korea describe a recent clash between the pro-Japanese and pro-Russian factions of the court of the king, in which considerable blood of retainers has been shed, and Kim Yan Chun, minister of finance, leader of the pro-Japanese faction, has been decapitated by order of the king for plotting against the monarch's life and for the establishment of a new dynasty.

The war between the farmers of Massachusetts, New Hampshire and Vermont who ship milk into Greater Boston and the contractors who handle their product has ended with such concessions by the middlemen as give a substantial victory to the farmers, never overpaid for their product. The contest, while it lasted, was fierce, and the appeals of the officials of the Producers' Union to farmers outside of the territory affected not to give aid to the contractors had a deep ethical ring which was noteworthy, the essence of their plea being, Do unto us in this case as you would be done by us if you were fighting for your rights in your territory.

The lower house of the Massachusetts Legislature, after spirited debate, has just passed a bill introduced by a Polish Jew member, legalizing Sunday business by Jews who observe Saturday as a day of rest and worship, and who comply with certain provisions of the new law intended to guard against any perversion of the spirit of tolerance and religious liberty which led the House to act as it did. A Supreme Court interpretation of the existing law, liberal enough on its face, has been authority for police interference with Sunday trade in Boston's Jewry, and in not a few cases it has brought serious loss to conscientious, God-fearing Jews. The Senate may prove to be a more conservative body.

"Not of This World"

Recent events in China lay a modern emphasis upon the too often forgotten words in which our Lord declares that his kingdom is not of this world. We are so ready to identify Christianity (which is "the religion of Christians") with Christendom (which is "that portion of the world in which Christianity prevails")—so apt to look upon material advancement as evidence of the working of God's Spirit—that the open exhibition of lust and cruelty by men of so-called Christian nations and of unscrupulous dealing on the part of self-styled Christian governments shocks our sense of order, and for a moment, perhaps, threatens to paralyze our faith.

We have heard the emperor of Christian Germany call upon his soldiers for unpying vengeance, and in China these soldiers seem to have given hideous evidence of their obedience. Is Christ responsible for these words and deeds? The czar is head of the established Christian church of Russia, where in his person church and state are one. But the evidence seems conclusive that his officers in Manchuria were guilty of the slaughter in cold blood of thousands of unresisting people, and no rebuke has come from their imperial master. Rob-

bery and rape and murder have been associated with the Christian name in China, because men of Christendom have been guilty, and over against the slaughter of Christians by fanatical companies of Boxers must, in all fairness, be set the slaughter of Confucians by companies of Europeans called Christians. The moral sense of men of all creeds is shocked by the one set of cruelties no less than by the other, and the question of the responsibility of Christianity for the sins of Christendom becomes at once a pressing one.

Nor is this the worst of the case. In regard to the graver charges of rape and murder the foreign troops in China may be divided into two classes. In the guilty class are "Christian" Russia, "Christian" Germany and semi-"Christian" France. In the other, as a whole unaccused of these crimes against humanity, are "Christian" England, most of whose troops in China were Sikhs, Mohammedans, or Buddhists, "Christian" American and "heathen" Japan. The line of self-restraining humanity puts the majority of "Christians" upon the devilish side. When in some Chinese village the question of suicide for the women, to save their honor, and flight or death for the men hung on the nationality of the approaching troops, the flag of "heathen" Japan brought safety, the flag of "Christian" Russia brought shame and death.

These facts of profession and deed are manifest in the face of all the world, and upon the theory which identifies state and church or claims that Christianity and Christendom are identical and coextensive, they present a damning and unanswerable argument against the results of Christian teaching. Is this what Christ expected and foretold? Then we may hold him responsible for the hateful deeds of "Christian" men in China. Was he mistaken in assigning worldly tasks to his disciples and unable to foresee their inevitable and gigantic failure?

The answer comes over and over again in his own words. "My kingdom is not of this world, else would my servants fight." "Ye are not of the world, even as I am not of the world." "In the world ye shall have tribulation." His whole attitude toward civil authority is that of one who honors it so far as it does not contradict the higher law of God. But he refused the kingdom on the high mountain of his temptation and by the lakeside, when the multitudes would have made him their king. He would not become a judge at the people's call. He sends his disciples forth for witness and not to seek for rule. He laid the foundations of Christianity; he warned men against the inevitable temptations of Christendom.

So far and so fast as any portion of Christianity has identified itself with the state, or accepted the rule of civil authority in things spiritual, or meddled with the affairs of the world, the spirit of cruelty and the spirit of laxity have come in. It is only by a stretch of terms that any government can be called "Christian." The influence of the church which shines in Christendom, as a halo shines about the lamp on a misty night, is not the direct light of Christ, but a reflection of it. Christ expressly and repeatedly repudiated those who took his words upon their

lips and refused to do his will, and he repudiates them still.

A simple test of the whole matter is to ask, in the light of his accorded deeds and words, what Christ's attitude would be if he stood among us. Would he recognize Christianity as his? Yes; with all the faults of Christians he foretold and foresaw it. It would not be his ideal, but his possession; not perfect, but going on toward perfection. Would he recognize Christendom as the synonym of his kingdom? No! He would denounce its follies, its self-seeking, its cruelties, its hypocrisies, just as he did of old. Would he call the looters and ravishers and murderers in the so-called "Christian" armies in China his disciples? The question needs no answer, for the conscience of every man would ratify his just answer to their claim in words he spake of old: "I never knew you. Depart from me, ye that work iniquity."

An Episcopal Clash

It will be recalled that soon after the consecration of the bishop-coadjutor of Fond du Lac, last November, Bishop T. M. Clark of Rhode Island, who had authorized the ceremony as presiding bishop of the church, felt called upon in an official communication "to disclaim any responsibility for the violation of the rubrics on that occasion, and the introduction of vestments having no authority of use in the church." To his disclaimer, the bishops of Chicago, of Fond du Lac, of Milwaukee, of Marquette, of Indiana, and the bishops-coadjutor of Nebraska and Chicago, who officiated at the ceremony, have just made reply, expressing regret and surprise at the tenor of the communication of Bishop Clark to the public because of what seems to them its partial judgment based on imperfect data. They decline, moreover, to recognize that Bishop Clark held in any way any archiepiscopal or judicial relation to their action which justified him in issuing the letter, worded as it was. Not that they believe or insinuate that he would or does claim archiepiscopal authority or did so in his communication to the public, but they point to his seeming assumption as evidence of a drift—dangerous, in their opinion—toward clothing the senior bishop with metropolitical powers. A "presiding bishop of the House of Bishops," they know, but a "presiding bishop of the church," they know not; and as for the former, they contend that the canons confer upon him neither metropolitical or archiepiscopal functions, his relations to a consecration of a bishop being incidental and not inherent. Therefore, they hold that such opinions as Bishop Clark may have as to the legality or illegality of the Fond du Lac consecration are only the private opinions of the Bishop of Rhode Island, opinions which he may rightfully hold and express. Before their peers, acting judges in accord with the provisions of canon law, these bishops are willing to stand trial, and not to any other tribunal. If found guilty, they say that they will accept punishment with humility and obedience.

Sympathizing entirely with Bishop Clark in the feeling which prompted his letter, we cannot escape the conviction

that, as a matter of law, the protesting bishops have the right of the matter. Nor can we refrain from expressing surprise that the ritualistic party leaders should be so concerned about centralizing tendencies within the church. But then, we also know that disestablishment now finds some of its most ardent advocates among the "Catholic" party's leaders in the Anglican fold.

It is easy, of course, to see why a present day "Catholic" minority should fear centralization of authority in this country, or exercise by the State in England of authority which already exists potentially. For greater power in the hands of a Protestant majority here or there means more danger of forcible repression of the "Catholic" minority should the issue once be joined. But one, in view of past history, cannot help wondering whether the "Catholic" party would be so concerned about centralization of power in a hierarchy here, or in the State there, if it felt that it held the reins of power and had most of the clergy and laity with it.

That the Protestant Episcopal Church is now facing an issue that may prove divisive must be apparent. Clearly the virtual challenge of the bishops must be met; and if it is, at once the whole question of liberty and comprehension is raised. In England everything is being done to avoid a judicial interpretation of the same issue, archbishops and bishops accepting meekly priestly defiance of episcopal advice rather than bring on a test of the issue in a formal way. Probably such would be the desire of the most astute of the clergy here. But can they fend off a trial of strength now that the "Catholic" party has thrown down the gauntlet?

Unification of Catholic Education

Representatives of seventy of the higher institutions of learning in this country under the direct control of the Roman Catholic Church, in session in Chicago last week, after debating the peculiar problems which schools so controlled meet in a state which taxes all its citizens for support of institutions open to all, passed resolutions which seem to indicate a fear on the part of the Roman Catholic Church that the state is threatening to cripple private educational effort. Incidentally the resolutions call for greater loyalty to the church's educational system on the part of Catholic laymen, and incite them to plan for the creation and endowment of Catholic high schools, that being the link in the educational system which is now most in need of development.

Just what legislation the Catholic educators have in mind as threatening their rights or as proposing to cripple their system of education we are not aware. It is doubtful whether they have in mind anything more than the state's very reasonable desire that if the church will have its own schools, the standard of scholarship in them shall be as high as in the state schools. Nothing is likely to ever move the American people from the system of state-aided, state-controlled, popular education. We see no signs of any disposition to make it more difficult

than is inherent in the proposition for Roman Catholics to support their own educational system in competition with the state system. It is a policy of the church, which is entirely in harmony with its past history and its essence as an institution, and it calls for much self-sacrifice on the part of the adherents of the church, for which we hope they feel they get an adequate return.

The important fact for the non-Catholic part of the population to bear in mind is that the Roman Catholic Church in this country is fast perfecting an educational system from the parochial school to the university in Washington, complete in every detail, closely articulated and symmetrical. Every energy of the church is being concentrated on a policy of unification.

The Holy Spirit the Indwelling God

It still is useful, and sometimes necessary, to remind ourselves that the Holy Spirit is not an emanation or an influence, but a person; as real a person as our Lord or as any one of ourselves. The influence of the Spirit, when we feel it, is not like that of a mere abstract principle, such as liberty, but is like that of any other person who is not present with us but whose strong individuality affects us.

The Holy Spirit is the indwelling God. Few men are as positive now as most men used to be in the definitions of the mutual offices and relations of the three members of the divine Trinity. But whatever else may be disputed, there is general and hearty agreement that God enters and dwells in consenting human hearts, enlightening conscience and supplying spiritual guidance, encouragement and admonition. Jesus was God visible in the flesh to men. The divine Spirit has succeeded to his work and is God no longer visible yet not the less present and recognizable.

He continues God's work in the heart. There is no real growth in grace apart from his help. There is no security against misunderstanding history and present conditions alike and going wholly astray, except as the divine guide within restrains and directs. The Holy Spirit performs a perpetual miracle, as it were, in consenting to make his home in an ordinary sinful, repulsive human heart and transforming it into the sweetness and the glory of the divine life.

Here is the safeguard and comfort of the young convert. It is not mere sentiment but solid fact that, when he has submitted himself, God, in the person of the Holy Spirit, enters his heart and tries to rule therein. Then comes the struggle. The old and firmly-rooted evil tendencies do not yield readily. Freedom from them can be had only by fighting for it. But one no longer has to fight alone. God is within him, as eager for his success as he and able and ready to aid. By surrender of self to the presence and rule of this spirit, the character is transformed at last, although only by degrees, into the likeness of Jesus Christ.

Pres. Seth Low of Columbia University, in response to a petition from the Orthodox Union of Jewish Congregations in the United

States and Canada, has promised hereafter that the officials of the university, in making up the time schedule of examinations, will endeavor as far as possible to avoid a conflict with the holy days of the Orthodox Jews. Now and hereafter special examinations will be given for Jews whose religious convictions make it necessary for them to absent themselves from the regular examinations. Thus, on a broad basis and in an amicable way, an issue has been settled which has some size as well as gravity, inasmuch as Columbia and all other educational institutions in New York have so large a proportion of Jewish students.

In Brief

The April number of the *Bibliotheca Sacra* is a Pacific Seminary number in the main, and very creditable it is to the staff of that institution.

The new radical mayor of Cleveland, O., Mr. Tom Johnson, has faith enough in his pastor to nominate him as director of the department of charities and corrections of the city.

The American Baptist Year-Book for 1901, just issued, puts the regular Baptist population of the country at 4,233,226, who possess 43,959 churches and are ministered to by 29,810 clergymen.

The Easter collection in Grace Church, New York city, of which Rev. W. R. Huntington is rector, amounted to nearly \$100,000, and this without a special appeal from Dr. Huntington. Grace and mercy go together there.

The many who thus far have been unable to hear Dr. Grenfell will be interested to know that he will deliver his illustrated lecture at Shawmut Church, Boston, Friday evening, April 19. Next morning he leaves for Montreal.

Agents of all sorts of religious and philanthropic schemes are pestering Andrew Carnegie's life as he tries to rusticate in France. They have crossed the Channel from England; they waylay him on the streets; and they circumvent his every endeavor to secure exemption.

It is a tribute both to the man selected and the society which detected his fitness for a special task when General Wood of Cuba lays hands on Rev. G. L. Todd, whom the Home Missionary Society sent to Cuba to lead Christian activities there, and claims him for governmental educational work.

The American Missionary Association, which has just had a commission in Porto Rico, will send soon a deputation to inspect its work for the Indians in the West. It will be made up of Rev. William Hayes Ward, D. D., and Dr. Lucien C. Warner, both members of the executive committee.

The latest word from Dr. Webb will interest many. It comes from his daughter, who thus writes: "On the whole, Dr. Webb is much the same as he has been for the past three months, one week differing from another as to degree of pain. The general conditions of strength and vitality seem to be about the same."

A pretty anecdote in connection with the Queen's funeral comes to us in a private letter from England. A poor man paid six shillings for a seat in an area where nothing could be seen the day of the funeral. Some one asked him why he paid so much and for such a place. He replied that he knew he could not see, but he said, "I wanted to feel her going by once more."

Score one for that deacon who attended a local conference last week and without taking a single note was able to report the weightiest

and most brilliant address of the session at his own Friday night meeting, so that the attendants voted that it was the next best thing to hearing the celebrated Doctor of Divinity himself. If churches more generally called upon the delegates to conferences to share the good things there acquired, it would be beneficial alike to the stayers at-home and the delegates themselves.

About fifteen thousand men, members of the Brotherhood of Andrew and Phillip, will observe, May 5, the thirteenth anniversary of the founding of the society, as Brotherhood Day. Starting from a single society in Reading, Pa., the organization now enrolls 600 chapters in twenty-three denominations, and ranging from Canada to Japan. The day's exercises will include a new exposition of the society's ideals and aims and also an offering for the general work of the Brotherhood.

An Omaha, Neb., tax collector has set an example which other public officials are likely to copy. Renting a furniture van, he had it marked "City Treasurer's Van." He then set out to collect the personal property of such delinquent tax-payers as had proved recalcitrant under other methods. Rather than suffer the disgrace of having the van stand in front of their doors, or see their furniture taken for taxes, every delinquent paid, and the first six hours' work brought \$1,000 into the city treasury.

Dr. Alexander McKenzie's popularity at Yale, where from time to time he preaches to and worships with the students, is manifested by crowded halls and churches. Indeed, the extent to which he has come to be depended upon is shown by this expression at a prayer meeting there when the Doctor was expected, but was not able to be present: "O, Lord, thou knowest that Dr. McKenzie is not present this evening, but thou art!" It may be in order to repeat the apostle John's injunction, "Little children, keep yourselves from idols."

Art and morals seem to be divorced in the newly dedicated Logan monument at Washington. The panels portray events which never happened, or at least make eminent men actors in scenes in which it is impossible for them to have been participants. The explanation by Mrs. Logan is that it was desired to record the fact that certain men were in the Senate with Mr. Logan during his somewhat lengthy career there; and that therefore they were utilized to make a composite picture, as it were, without any regard for the truth of the exact story told, or the impression to be made on those who gaze on the panels.

Rev. G. Campbell Morgan is modestly disclaiming any intention of undertaking to be D. L. Moody's successor in this country, and is telling his English friends that his main work will be the conducting of conferences in different cities of the United States. He will make his headquarters at Baltimore, which he considers a good center of operations. During the summer he will be at Northfield most of the time, participating in the assemblies. England does not intend to let Mr. Morgan go without making him aware of the great esteem in which he is held. There is to be a gathering in his honor June 6 at the City Temple, at which Dr. Joseph Parker will preside. It will not be easy to fill Mr. Morgan's place, not only at the New Court Church, Tooting Park, but throughout the realm wherever he has gone on his Bible teaching mission.

Christian Science has been conspicuously before the public during the past week. One reason for this notoriety was the amazing claim of miracle wrought on the granite corner stone of the ornate church edifice dedicated in New York city on Easter Sunday. The alleged miracle proves on investigation to have been a creation of the imagination of an over-credulous disciple who spoke at the

dedication. Another stirring of the waters resulted from the caustic attack made upon the founder of the sect and the sect itself by Rev. Dr. J. M. Buckley, editor of the New York *Christian Advocate*, in a speech made before the New York East Conference of the Methodist Episcopal Church. As the result of Dr. Buckley's argument or exhortation, the conference reversed action taken while he was absent from the session, and declined to give credentials to a clergyman asking for them in order that he might leave the Methodist Episcopal for the Christian Science fold.

The New York *Tribune* celebrated sixty years of life last week, life that in the main has been wholesome and elevating. Occasionally unduly partisan, it has always discussed religion, art, literature, philanthropy as if they were the best things of life after all, and its news columns, while newsy, have never been perverted to scandal-mongering. In its earlier days it had the great personality of Horace Greeley as a nucleus of admiration and affection, and about him were brilliant men like Dana, Ripley, Hassard, and later John Hay, now Secretary of State. If Mr. St. Clair McElwray of the Brooklyn *Eagle* speaks rightly, the *Tribune* now has a staff of "cultivated, retiring, industrious, experienced men and women content to do their work . . . doing more good in their day and generation than was done by the brilliant corps of more conspicuous, less systematic, less judicious and more celebrated folk, who made journalism an incident rather than a career, and the *Tribune* a theater for their specialties." This may be true, but we should like to interview the shades of Greeley and Dana on the subject.

Of the three members of the India deputation, Dr. Barton and Mr. Loba expect to return to this country in the late autumn or early winter. Mr. Whittemore will prolong his absence, and after he has inspected, in company with his fellow-travelers, the missions of southern and central India, will go alone to northern India. Besides seeing some of the finest scenery in India, he will have a chance to observe the methods employed by other missionary workers than those representing our own board. His homeward journey will be via Manila, China, Japan and the Hawaiian Islands, thus completing a round-the-world journey. Mr. Whittemore is an old and experienced traveler, having already visited many places out of the beaten track of travel, but this will be his most extended trip, and his many friends rejoice that the American Board is to have the benefit of his good judgment and practical sense in connection with this important deputation. The three men who compose it have committed themselves to no holiday task, for their journeys will be long and tedious and the demands upon them from the field exacting, but they will have the satisfaction of doing a thorough and invaluable service.

Pencilings

BY A PERIPATETIC

You often hear a strange medley of disputable opinions nowadays when you dine out at denominational club dinners, especially when the speakers are many and of various faiths and temperaments. Thus I recently heard it asserted that the Protestant Episcopal Church's polity was more analogous than any other polity to the United States form of government, owing largely to the fact that the same men had so much to do at the births of the two constitutions; that possibly the British form of government was a better form of democracy than the form we have in this country; that it would be well to do away with all soldiers' monuments in the North which commemorate northern valor in the Civil War, because we ought to forget

the inter-sectional strife; and that baptism by immersion is conceded to be the primitive, Christ-authorized form of baptism by all scholars. There were some Congregationalists, veterans of the Civil War, and Pedobaptists present who thought otherwise, but the courtesy due guests prevented retort and discussion.

There are sermons for those in the valley and sermons for those on the hilltop, sermons that seem to be preached by one who stands near the water courses and peers through rising mists up to the peaks, and sermons preached by those who stand on lofty plateaus nearer the highest peaks viewing them through a cloudless sky and still, clear, rarified air. I heard one of the latter kind recently by Prof. William Knight of Aberdeen University, "a son of the manse," known as author of admirable works on ethics and philosophy as well as an interpreter of literature and as a defender of intuitionism in art, morals and religion.

The text of his noble discourse was that poignant appeal of Job, "O that I knew where I might find him, that I might come even to his seat," and his theme, Can God Be Known, and If So, How? Historical and comparative in his introduction, as man's long "quest for the absolute and besetting God" was described, he soon turned to a consideration of those similarities between our age and Job's in so far as man is yearning for God, for proof of his existence and explanation of his Providence; and it was claimed that today there is a missing note of sorrow in the lament of those who are seekers, that there is a quiescence in ignorance which is a new note in the laments of the centuries. Job was smitten with keen anguish at his blankness. It is not so today.

Is it asked why the flight of time has not brought to man greater certitude respecting God's being and motives, the preacher replies that much of the delay must be credited to a wrong method of approach. Ratiocination has had too much vogue, intuition too little. What are the two facts of human experience which furnish the best data for a true theology? First, knowledge that God and man are kindred, and, second, that God is transcendent and infinite. Too much insistence on the first breeds irreverence. Too much emphasis on the second breeds cold contemplation and abstract rather than concrete relations.

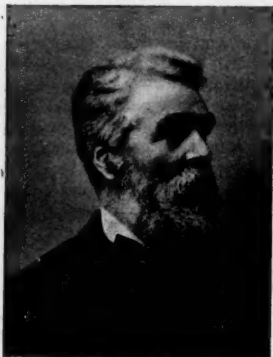
From this point on, the sermon dealt with that intuitive power of man's soul by the inner vision to know God; insight that from the very nature of the case is fugitive, not constant, a power of insight which has not and cannot have adequate and commensurate modes of expression because the reality so transcends speech and definition; a power always conditioned by purity of life, exaltation of the spiritual over the carnal, and by swift and invariable obedience to the inner call. God, thus revealed, is seen as Legislator, ordaining law which, so far as it affects the outward man, is resistless; so far as it affects the inner man is subject to man's free will. God thus revealed, also, is disclosed as adorable, when man worships either singly or collectively. God thus revealed is disclosed as Father, through his supreme revelation in Jesus.

This is but a meager outline of a sermon in which high thought and deep feeling were vocal in noble English prose. As one listened one had the conviction that a great theme was being expounded in a great manner, recalling the sermons of John Caird. One wished that all his Quaker friends were present to hear a Scotch critic advocate the theology of the "inner light." One wished for the presence of friends who are realists in philosophy and sense-worshippers in life, that they might witness the certitude of belief of an idealist, and the joy of an intuitionist, who having seen God knows and loves him.

Dr. Mackennal's Fourth Visit to America

His Tidings from Over the Sea and His Present Service at Hartford

Dr. Alexander Mackennal of Bowdon, Eng., reached New York last week Thursday by the *Majestic*, and after a few weeks in Hartford and Chicago expects to return to England in the latter part of May. His main errand to this country is to deliver the Carew lectures at Hartford Seminary. This is his fourth sojourn in America, and from Boston to Portland, Ore., the many friends he made on previous visits will be interested in what he now does and says. As chairman of the English reception committee he is particularly remembered by the members of *The Congregationalist's* Pilgrimage of 1896 with whom he visited many of the historic places. Both his public addresses and private conversation are full of illuminating comment on English problems and conditions, interesting in themselves



and suggestive in their bearing upon problems of our own.

In reply to inquiries concerning the result of the Simultaneous Mission, Dr. Mackennal declared that it has revealed an unexpected degree of warmth which is more than enthusiasm, and which has stirred English Christians profoundly. It has not so much to show in effects upon outsiders, for they are not to be reached by preaching so much as by the impress of Christian life. By this Dr. Mackennal means not the personal virtues of honesty, purity and temperance, which have never attained a higher development among English Christians than at present, but the civic and social virtues which shall overcome the dangers of commercialism in the national life.

England, Dr. Mackennal declares, has faced no greater problem in the last three centuries than this commercial spirit, the competitive system as yet untouched by the gospel. It is the barrier which separates the working classes from the churches; they feel that Christ had a message for social life and that the churches have not learned his spirit. At the same time a large element in the churches is burdened in conscience by the absence of the poor, and weary of "respectability" as a test-word. Many such, from the best and most cultivated circles, are going out among the lower classes in devoted and self-denying effort. This thins many congregations, but it is carrying the message of the church out to those who will not come in.

Dr. Mackennal thinks disestablishment is appreciably nearer because of

the growing feeling among Churchmen that the absence of self-government is intolerable. There is sharp division of opinion in the younger elements of the church as to how a change is to be brought about, but it will doubtless appear in time that a state church system and local self-government are not properly compatible.

In this connection, Dr. Mackennal spoke of the confused status of national and denominational schools, and the injury which it works to the children in defective education. The denominational schools will ultimately go, he says, but they cannot be crushed out; nor ought they in the meantime to be left inefficient through lack of financial support. The resulting type of education will be more distinctly religious than appeared a few years ago, much more so than in America, where the problem is more complicated by secular and anti-Christian classes from the Continent.

Of King Edward VII., Dr. Mackennal speaks in high terms. He comes to the throne with a renewed and developed character, and receives a universal confidence which would have been impossible twenty or thirty years ago. His tact and courtesy, his thoughtfulness for individuals, and the other qualities which have made him popular were interestingly illustrated.

Dr. Mackennal's face has been familiar to many since the International Council, but one is not fully acquainted with it till he has seen it light up with the enjoyment of a good story, or entered into his kindly and responsive conversation. In public speech he reads from manuscript, quietly and with no rhetorical elaboration of manner, but the clarity and interest of his thought commands the fullest attention.

The general title of the present course at Hartford Seminary is *The Evolution of English Congregationalism*. The first lecture was delivered on Friday evening before an audience which represented both the seminary and the Hartford churches, and which gave the lecturer a hearty welcome. The special topic was *The Problem of the English Reformation*. Dr. Mackennal spoke first and in some detail of Edwin Sandys, archbishop of York, and the type of Protestantism of which he was a representative. Like many other leaders in Elizabeth's church, he possessed wide experience and enlightened zeal, and, while conforming to royal requirements as the wisest course for the time being, he sought the gradual elimination of the vestiges of Roman ceremonial and the completion of that spiritual reformation which began with Wyclif.

The situation was a trying one, and presents to us the pathetic sight of the troubled conscience of good men in a false position. They were neither cowards nor time-servers, but based their course on honest grounds of conscience and of patriotism. The problem was to secure purity of doctrine and worship without rending the land asunder, and these men were more hopeful of true

progress through their work within the church than through its surrender to less thorough Protestants.

Dr. Mackennal next emphasized the distinction between Calvinism as a type of doctrine and Calvinism as an ecclesiastical scheme. The former was held without controversy by all English reformers, but Thomas Cartwright, the Puritan leader, adopted also the ecclesiastical scheme—as truly a state church theory as the Anglican, but on a different basis. The speaker characterized strikingly the Puritan character in its nobility, the indomitable patience which battled for 135 years, always worsted, but never accepting defeat, the stern uprightness of Old Testament prophecy together with the tenderness of the gospels, and absolute sincerity and faithfulness to the point of death.

They were Nonconformists within the church and refused to leave it until they were forced out by the Act of Uniformity in 1662. Here, again, was a trying position, which grew out of the same motives of conscience and patriotism. Their service had been pledged to the Church of England; they would not leave it, but keep it pure. Nor was it the thought of those days to conduct a church apart from the state; it was duty, then, to give the state a righteous church.

The Separatists, in the third place, who abandoned the unequal conflict altogether and would neither conform nor remain, need no justification for our thought. They were no less conscientious and patriotic. They were confident that if they could find a hearing England would do justice to their appeal. They were too intensely English to colonize in Holland, or under Dutch auspices; it was to found a new England that the Mayflower crossed the Atlantic.

To the conscientious labor of all three is due the England of today. But it was the Separatists who were building with the future. Feudalism had given place to self-governing municipal life; a struggle between the people and an absolute monarchy was inevitable. England was on the eve of democratic constitutionalism.

The course continues this week and will be brought to an end next week.

E. S. W.

An important meeting was that in the rooms of the Massachusetts Home Missionary Society in the Congregational House, Boston, last Tuesday. Secretaries of auxiliaries in the New England States and lay representatives of the state executive committee assembled to the number of about twenty to discuss the relation of auxiliaries to the national society in view of its withdrawal from the compact which has been in operation for a number of years. Rev. J. M. Sturtevant, D. D., and Rev. James Tompkins came on from Illinois to share in the conference, as well as Rev. H. M. Tenney of Oberlin, O., representing the missionary board of that state. There was earnest discussion of the large questions at issue, and a unanimous conclusion was reached, which will be duly put before the public, as was the position of the national society in our issue of April 6.

The Primary Christian Realities

I. The Fatherhood of God

By Prof. William Newton Clarke, D. D.

It would be difficult to name an American theologian who has the attention and the respect of thoughtful Christians in all denominations to a greater degree than Prof. W. N. Clarke possesses them. His book, *Outline of Christian Theology*, published three years ago, first brought him into large prominence, though before that time he had been widely known in the Baptist denomination, of which he has long been an honored leader. He was one of the most popular of the lecturers at the Harvard Summer School of Theology in 1899, and embodied his lectures there delivered in the little volume, which has had a wide circulation. Can I believe in God the Father? A character sketch of Dr. Clarke, depicting his personality and his methods of classroom work at Colgate University, Hamilton, N. Y., where he is now professor of theology, appeared in our January Christian World number. The series which the following article initiates was prepared at our special request.

The editors of *The Congregationalist* have requested me to unfold the statements that were made in my little book, *What Shall We Think of Christianity?* concerning the primary Christian realities, or the chief constituents of the Christian doctrine. These I affirmed to be the Fatherhood of God, the Saviourhood of Jesus Christ, the Friendhood of the Spirit, the Supremacy of Love, and the Transforming Power. These great matters I shall therefore endeavor to set forth somewhat more fully, in five articles.

The men who had lived with Jesus and been enlightened by his Spirit, found themselves in a new life, and this fresh experience marked the beginning of what we know as Christianity in human beings. Whatever form of new experience may have come first in order of time, the one that gives character to all that is Christian is the experience of life with God. They found themselves living with God in a new manner, and it was through the influence and work of Jesus that they had come to live so. This made all things new, and this formed the first element in the stock of fresh realities that they found in Christian experience.

The example of this new life with God was the life with God that Jesus their Lord had lived. They were not like him, indeed, and yet it was given them to live with God as he had lived. Their unlikeness to him made their lives inferior to his, but in principle there was no difference. So far as they were able to enter into it, the relation with God in which Jesus had his daily life was the relation in which his friends and followers were to live. Practically, God was now to be to men what he had been to Jesus. Men might call him by the name that Jesus had employed, and possess him in the character to which that name bore witness. The springing-up of Christianity consisted in the coming of men, led by Christ, into this new life with God.

What is that relation in which men followed Jesus into a new life? No single name tells all about it, but the name that Jesus used tells more than any other. He called God his Father. He prayed,

saying, "O, my Father"; and to his friends he said, "When ye pray, say, Our Father." He placed them beside himself, and bade them take his filial attitude as their own. He taught them to look up to God as he looked up, and know that God was to them the Father that he was to him.

How easily we assume that we are going to understand the divine Fatherhood from definitions and doctrinal statements! But how does any one come to understand what a good human father is to his child? How, but by being a child to a good father? Relations are learned from experience. Doctrine about them is true only as it embodies the fruit of experience; and if it be ever so true, still it is the experience and not the doctrine that makes the relation alive to us. Jesus knew the Fatherhood of God, though perhaps even he could not have told in words all that it meant. God's children, living near him, learn what it is; they live in it, they love it, they sing it, yet they cannot define it, any more than children at home can define parental love. If we find difficulties with the divine Fatherhood, it may be because we do not live in it more deeply; and it may also be because we yield to the temptation of doctrinalism, and expect to understand it by theory. May our Father teach it to us as he teaches happy children at home the meaning of good parenthood.

Our earliest Christian brethren were beginning to know the Fatherhood in this best and only way. John was learning it when he said: "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God: and such we are." He was becoming aware of this great reality, waking to find where and what he was. He was God's own child, and when he spoke of it his heart glowed with a wondering joy that warms us even yet when we read his exclamation. Paul was learning it, too, when he said: "Ye have not received the spirit of bondage, again unto fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." Not of bondage. A slave fears, but a child loves. A slave shrinks, but a child trusts. Love casts out fear. A slave's relation to his master is only external, accidental, alterable, but a child's relation to his father is vital, unalterable, full of power upon the heart of father and child alike. To live with God as child is to be bound to him by a bond that both acknowledge, and the spirit of sonship is only claiming its inalienable privilege when it takes the freedom of love and dwells at peace with God. And Peter was learning it also when he said: "As obedient children . . . be ye holy in all your conduct; because it is written, Ye shall be holy, for I am holy." Holiness is the life of the family; since the Father is holy, the children, if they wish to be true children, must be holy also in all their living. "Pass the time of your sojourning in fear," Peter added, contradicting Paul in word only, not in thought—not in slavish

fear and shrinking, but in solemn reverence and seriousness, befitting the family of him whose name is Holy, mindful of solemn meanings, as the Father is.

How beautiful and winning is the filial life that is thus portrayed! It is a holy life, godlike in its detachment from evil in will and deed. It is a free life of love at home with God, serious and glad at once. It is a life of solemn wonder because of its divineness even now, and because of the likeness to the Father which the child is yet to bear.

I have described the sonship in order to illustrate the Fatherhood. If we ask what manner of Being he is who stands on the other side of this relation, the answer is ready. He is a Being who can stand there. He is One whose normal relation to his spiritual creatures is realized when they are living with him thus in holiness and love as his sons. God is a Being who can be perfectly Father to men, and whose loyal sons all men ought to be. His nature is such that all finite spiritual life ought to fit into it, as the life of children fits into a good father's nature. His nature adapts him perfectly to the paternal relation with dependent spirits.

Of what this means we have a perfect illustration. The filial life with God that Jesus lived is the life that truly corresponds to what God is. That life is the appropriate counterpart to God. He is a Being who is qualified to be to any spiritual being what he was to Jesus in his earthly life. Thus we can tell what manner of God he is; he is essentially a paternal God—a God whose nature finds its fulfillment, so far as his relation to spiritual creatures is concerned, when fatherhood is established in perfection. Man's nature is realized in sonship, and God's nature is fulfilled in fatherhood.

How blessed a relation of God and men is thus set open our Saviour showed us in the Sermon on the Mount. There the holy and gracious relation of Fatherhood is portrayed in its beauty. Men are taught the home life with the Father. He loves them and knows their needs. He sees in secret and surrounds them with invisible love. He may be trusted to supply their wants. They must be loyal to him and seek first his righteousness. They must pray to him in the simplicity of filial confidence. They must earnestly seek to imitate his character, and hold it for their steady aim to be true children to their Father who is in heaven. The relation is a joy to him and life and peace to them. This is the Fatherhood—the true and ideal relation between God and men, the relation for which men were made and in which alone God's conception of humanity can be fulfilled.

Here falls a great light upon the whole question of God and humanity and what they are one to the other. It is this, that the relation between God and men is at heart nothing else than a personal relation. It is God's nature to be a Father, and it is men's nature to be his sons, and his attitude toward his human creatures

is that of a Father who is seeking to transform a potential family into an actual family. He has brought forth creatures in his own likeness, and is now seeking to make them truly and fully his sons. All this, from creation to completion, is work of infinite love; and fatherhood is love.

This establishing of the right personal relation is his aim, in creation and redemption, in providence and grace, in time and eternity. This makes the personal relation fundamental, just as the gospel always did. If we sustain any special relations to God—governmental, gracious or whatever they may be—they are simply parts, forms or consequences of that comprehensive relation to which Jesus gave the name of Fatherhood. They are right who say that all our thoughts about redemption ought to move within this region. All prayer belongs here also, as Jesus taught in saying, "When ye pray, say, Father." Here belongs all consecration, loyalty, liberty. How indeed could the personal relation fail to be the comprehensive one when God is a Spirit and we are spirits too? All revelation and all experience bear testimony that God has made us for the filial life and the fulfillment of his Fatherhood, that apart from him our souls are restless like wandering children, and that in him is peace.

Here may I find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child at home.

The New Member of the President's Cabinet

BY REV. RICHARD S. HOLMES, D. D., PITTSBURGH, PA.

In view of the natural interest among our readers in the moral and spiritual ideals of men appointed to high office, we asked the writer of the following article to give us the local estimate of Mr. McKinley's new Attorney General. Dr. Holmes is pastor of the Shady Side Presbyterian Church in Pittsburgh, one of the largest and strongest churches in the city. It is gratifying that the new Cabinet officer, like Secretary Hay, Secretary Long and others of the President's closest advisers, stands for the best things in the national life.

Mr. P. C. Knox, the new Attorney General of the United States, is a member of the Protestant Episcopal Church. I believe he is vestryman of the Church of the Ascension of this city. Being outside of the immediate circle in which I move, I have no personal knowledge of his religious activities. There can be no question as to his conservatism on all questions that concern the best interests of men. He stands for intelligent interpretation of law, for ability to state clearly his opinions, and for moral order of a high grade.

Mr. Knox is one of the best illustrations of the power of American institutions to make strong men. Without initial influence or the power of wide acquaintance, he came from the country to the city years ago, and at early middle life has forced himself to the front rank of lawyers. In his chosen profession he has almost no superiors and very few equals in Pennsylvania. He would not himself pose as a leader in circles of religious activity. It is in the legal world

he leads. But he would, without doubt, claim most emphatically to represent the religious element in its effort to secure order, stability and conservation of the best forces of a community.

The Government has secured a good officer, and the legal questions which may arise during his tenure of office will be considered by a legal mind of the very highest type and answered by a voice whose every utterance will be in the interest of order and the integrity of the republic. The great corporations will find in Mr. Knox neither friend nor foe, but a man who will interpret law, as far as law questions which concern them arise, as he believes law should be interpreted. I am not at all uncertain whether such attitude towards the foundations and bulwarks of our institutions is not essentially religious.

As a lawyer he is keen, as a pleader he is eloquent, as a citizen he is exemplary, as a man he is genial, as a friend he is loyal, as a neighbor he is law-abiding and peaceful. The Allegheny County bar loses for a time one of its bright lights, the nation gains a good and fearless servant. President McKinley is to be congratulated once more on his wise choice of a member of his official family.

The Organization of Our Missionary Societies *

I.

BY REV. HENRY A. STIMSON, D. D.

The question of the method of organization of our missionary societies may now be regarded as fairly before the churches. The facts of the situation are not clearly understood and the interest in the question is not keen, but the subject is of so much importance and so vitally affects the life both of individual churches and of the denomination that interest is sure to grow and the discussion to become widespread.

The contributions to our missionary work have not increased at all in proportion to the wealth of the country or the strength of the churches. In some cases debt has been developed, which is a serious impediment to the work, and everywhere there is a lack of response to urgent appeal, which indicates that the condition of affairs which has been developing for some years is not to be easily changed.

It is not always easy to determine the cause of such a state of things, and serious injustice may be done. For nothing is easier than to charge upon individuals responsibility for effects which are the result of deep-lying conditions. Attention already is in danger of being diverted to what are mere matters of detail, or of losing sight of larger considerations in the discussion of individual peculiarities. It is particularly important in this stage of the discussion to secure the acceptance of certain broad principles, which, if properly regarded, will shape the whole business and give permanence and stability to whatever is done.

The somewhat trite phrase that we are dealing with a condition and not with a

* The first of two articles. The second will have to do with the application to Congregational benevolent work of the principles laid down in the first article.

theory has a pertinent application, as the condition has already sufficiently accentuated itself in the scarcity of money and the sense of unrest, by no means limited to the representatives of the societies. It is important also to note that improvement must be by way of evolution and not of revolution. Our denominational history counts for much, and there is little hope for valuable progress except along historic lines. It is a familiar truth, especially of our Anglo-Saxon history, that institutions have strength in proportion to their rooting in the past. Brand new creations and purely theoretical devices, however promising, are not apt to fulfill the hopes of their parents or to stand the test of actual work. We were the first denomination to enter upon distinctly missionary organization and have had a wide and valuable experience. This also should count for much in forming judgments as to what may be wise in the present situation. No teaching is so legitimate as that which comes from a prior and somewhat prolonged experience.

There are two or three principles of administration which have come to be clearly understood and somewhat sharply emphasized in every department of modern life. The first is the necessity of keeping distinct the representative from the administrative departments. Of course this distinction has been recognized from the beginning in the civil government, but it has come to be so disregarded that Mr. Frederic Harrison's message to the American people in his recent addresses is a warning of the peril to Republican institutions from the encroachment of the representative body upon the executive; and it is only lately that the principle is insisted upon in business organizations. The growth of the modern commercial organization is comparatively recent. And with this growth has come the entire reparation of the two departments.

Today the administering of great factories and, largely, of business concerns is intrusted to experts who are the responsible heads of the departments, while the boards, of whatever name, chosen to represent the stockholders, are preferably composed of men of wide variety of business training and connection—with the purpose of securing in them a reality of representation and a breadth of business experience which give strength to their united judgment. Men having technical knowledge of the particular business are not regarded as especially valuable. The Bank of England, for example, does not desire bankers on its directory, but representatives of many businesses. What is essential is to secure conditions that create a real representation of the constituency, whether it be of the stockholders in a business concern or of contributors in a charitable organization.

To this end it is important that the term of service of the representatives be for a definite time, that the election be as public and open as possible, and that the candidates be chosen out of the widest circle and in a manner to secure the real expression of the minds of the constituency. Elections which are such only in appearance, whether because the custom has arisen by which the present incumbent is regarded as having an estab-

ished right to be his own successor, or because an inner circle prepares the slate, are alike destructive of the efficiency of the organization and of the interest of its constituency.

To guard against these evils it is clearly necessary that members of the executive board should be ineligible for re-election for at least one year after the expiration of their appointed term, and that elections should occur in an annual meeting of such size and importance as to secure a large attendance of the members of the churches, who have come to the meeting with a full sense both of the importance and the dignity of the ballot they are called upon to cast. An election received under these circumstances would be regarded as an honor and a call to a responsible service, which would command the respect of our busiest men and secure for the boards the presence of those who would bring to it the most up-to-date methods and the freshest interest of the people, while it would recall from year to year from the ranks of those who had previously served such as had maintained their interest and commended themselves for their intelligence and their efficiency to the constituency at large.

In the department of administration the aim should be *centralization of responsibility and decentralization of administration*. This is the principle that has lately been pressed with great force by Hon. St. John Brodrick, the secretary for war, in the House of Commons as applied to the reorganization of the English army. It has been adopted in the reorganization of the government of the city of London, and is the fundamental principle in the scheme of amendment of the charter of Greater New York. It has come to be clearly recognized in the organization of our great manufactories. It means the appointment of some head upon whom shall rest the entire responsibility for the success or failure of the business. In his hands is the general plan of administration, with the appointment of the chief men who serve under him in the different departments. To him all eyes look for success. He accepts the responsibility on the basis of his ability and knowledge and the confidence which is felt in him. But he is far from attempting to do, or even personally to direct, all the work of the establishment.

The modern manager applies at once the principle of decentralization in his administration. Each department of the business is distinct from every other and has its own responsible head, and each in turn is sub-divided in the same way. This principle is carried so far that in large commercial establishments of the first class it is known every day exactly how much business has been done, not only in each department, but by every man in that department, and how much the concern has profited by his work.

This last method of organization is in reaction from that lately in vogue, which has tended to an excessive centralization. As the business of great establishments has grown, it has been found that no one man or group of men is competent to carry immediate responsibility for all the details. Under the recent charter of the city of London, for example, the mayor and the common council were given great

responsibility and innumerable duties. In its late revision London has been divided into many sub-divisions or boroughs, each one of which has its own sub-mayor and its own local council. The mayor of London loses none of his dignity, but the decentralization of administration has been carried out in the most thorough fashion. In the scheme of amendment of the charter of Greater New York the same principle is applied. The old boroughs are restored, and the borough president becomes only second to the mayor of the city in the responsibility of his position and the power that is given to him, and which he now shares with the local council.

This principle frankly applied in our missionary societies would work in this way. In home missions it would emphasize the work of the vicinage. It would throw responsibility upon the state and local organizations as distinct from the national society, in which still so much of responsibility might be centered as is desirable. It would permit and, indeed, aim to secure more extensive sub-division of the work, detaching, for example, the work in the large cities from the work of their own states to the extent of having local boards of home missions charged with the raising and distribution of money in that district under such mutual relationships as might be developed between the sub-districts and the state and the nation. This would not be the development of rival or antagonistic interests, but only the practical sub-division of a national work and that decentralization of administration which has come to be essential to the highest efficiency.

In foreign missions it would mean the throwing upon the various missions and mission stations the charge of, and the larger share of responsibility for, administration, giving them a freer hand than now is generally done, and making room for that individual development which has long since been proved to be so necessary on the mission field. It would relieve the central office from the discussion of many matters of detail which ought never to get beyond the missions, while at the same time retaining for it the centralization of power and responsibility which the constituency must require, and which is inseparable from the power of determining the general policy. With districts so widely separated as mission fields are from one another it would become of prime importance that the central office should send out periodically a secretary, or officer in whom the churches have confidence, to visit the missions and return to make full report, not only to the representative board, but to the churches themselves. In this way the responsibility for the whole work is maintained in the central office, while the freedom and the task and the honor of the administration are for the men who on the mission fields are doing the work.

The claim of this principle lies in the fact that it has long been in practice. What is needed is that it be clearly recognized, fully understood and exalted to the leading place in determining the administration. This is what has not been done, and is now necessary as preliminary to settling the many questions which are coming under discussion.

For Endeavorers

PRAYER MEETING

BY H. A. BRIDGMAN

Topic, April 28-May 4. Fidelity to Pledges. "I Promise." Ps. 61: 1-8; 63: 1-4; 116: 12-14.

A promise associates itself with the best side of a man's life. Not often does he deliberately give a pledge to himself or to others to do a base thing. When a man puts his name to a promissory note, when he enlists as a soldier, when he looks into the eyes of a true woman and pledges his troth to be her faithful knight, when he stands up before the congregation and takes upon himself the vows of the church, the noblest impulses and forces of his nature are operating. He is heeding the claims of decency, honor and sacrifice. The man who undertakes to go through life never making any promises to his God, his neighbor or himself will vacillate, hesitate and bring no good work to fruition.

Not that promises should be made so common and frequent as to lose their sacredness. As the marriage service intimates, solemn obligations are not to be entered upon "lightly or unadvisedly," and Christ warns men against committing themselves to an enterprise without first sitting down and counting the cost. But it is equally fatal to avoid altogether the habit of making promises. There come epochs and opportunities when promises are absolutely essential, and unless the man speaks out promptly and bravely the two words "I will," his chance is gone and there will be a blunder to retrieve rather than a victory won.

If promises are made in all the affairs of life, why should they not have their place in connection with religion? When Frederick Maurice and a schoolmate promised each other in early life that they would try to distinguish themselves and promote as far as possible the welfare of humanity, they gained thereby a decided impetus toward right living. Every young Christian who thoughtfully, calmly promises to serve his Endeavor Society, his church, his pastor, his Sunday school in definite ways takes a forward step in his Christian experience. Such actual commitment to specific work is far better than the non-committal attitude of so many people who think they are all right without any outward manifestation of their faith. The world respects positive Christians and Christ wants such.

Of course a promise may become a perfect nuisance or it may be a tremendous help. Dr. Grenfell told the sailors at the North End, Boston, the other evening that a total abstinence pledge would save them the necessity of making a fresh decision every time they were asked to drink. If they could say, "Thank you, I never drink," the person offering the social glass would understand and respect them. Otherwise he might think they were discourteous by refusing at that time what they sometimes accepted. I made a promise before entering college in regard to a certain indulgence, concerning which I am perfectly willing to allow others to decide differently. But my own resolve has kept me all these years from even mooted the question and thereby saved me more or less continual mental friction, to say nothing of the other gains.

He who makes a promise usually has some resource to fall back on and the Christian is rich in this respect. "Trusting in the Lord Jesus Christ for strength." There is the guarantee that the promise will be kept, for over against every "I will" of the soul is God saying, "I will strengthen thee, yea I will uphold thee."

It is my habit—I hope I may say, my nature—to believe the best of people rather than the worst.—George W. Curtis.

The Home and Its Outlook

The Fairest Household

Sometimes in dreams I see
The houses of the Lord not built with hands:
Each mansion that in God's own city stands,
Empty and waiting,
Lift up its everlasting doors for me.

And some of these are celled
With flaming swords, as for some hero's home;
And some for weary souls that long did roam
Are soft be-cushioned;
And some are set in green and lilled field.

But fairest of them all
Are those great houses whereout laughing eyes
From nursery windows look, and sounds arise
Of little voices
Holding within eternal festival;

And flying glimpses gleam
Of nutbrown locks, of golden curly head,
Of innocent floweret faces, hands outspread
In joyous welcome,
And little feet that dance across my dream;

And rounded rosy limbs
Through cloudy curtains glance and disappear,
And tiny songs and prattle sweet to hear,
And lovely laughter,
Ring softly out, and baby mirth o'erbrims.

And there at last I know
The barren woman shall keep house some day,
A joyful mother of children; and shall say,
Sobbing with gladness,
"Past all my hopes, why hast thou blessed me
so?"

—*Pall Mall Gazette.*

Education for Home-Making

The Woman's Education Association of Boston, through its Committee on Domestic Economy, has done excellent missionary service along the lines of the home this spring. Under its auspices a series of addresses has been given on the Public School, the Technical School and the Professional School, and every lecture has emphasized the importance of the home, the greatness of home-making as a profession, the necessity that the girl's education should prepare her for this field of service, the educational value of hand-work. "I can't see why it isn't just as well to prepare a healthful new dish," said one of the speakers, "as to stumble lamely through the work of a German pessimist." The course was opened by Dr. John Dewey of Chicago, who is practicing there his own theory that our young people need an education available in everyday life. The closing evening, last week, was made notable by addresses from Mrs. Virginia C. Meredith and Mrs. Mary Hinman Abel, both experts in household science, in Government employ. Mrs. Meredith is preceptress of the woman's department of the School of Agriculture of Minnesota University, where she is training 100 girls in the ideals and the labor of home-making. She says that making a home is more difficult and more important than any other business in the world; and she believes that when women have scientific knowledge and industrial training house-work will cease to be drudgery; when the mistresses are educated for their profession there will be no more trouble about the maids, and therefore no "domestic service problem."

Co-operative House-keeping not Favored

Many persons predict that co-operative house-keeping in the future will solve all problems of the home, making living more economical and less burdensome. It is significant that neither Mrs. Meredith nor Mrs. Abel regard co-operative homes with favor. Both emphatically affirmed that home-making is and ever must be a personal, private enterprise. This same view is held also by another expert in domestic economy, Mrs. E. H. Richards. In her book, *The Cost of Living*, she admits that from the standpoint of money-saving, trusts in house-keeping, as in manufacturing, mean economy; but she claims that individual development, not economic considerations, is the goal of home life. This is not to be attained ideally in Bellamy dining-rooms or Wells nurseries, but in the individual family circle. "Let the public once become convinced," says Mrs. Richards, "that the economy of life in the home is to be measured, not by the cost in dollars and cents, but by the product of this life—healthy, happy men and women—and we shall hear less grumbling over the cost of living."

Home Life in Russia

BY KAMA FAIRBANKS

Mrs. Fairbanks is a Russian, a graduate of the University of Moscow and for twenty years a resident of St. Petersburg. For the last ten years she has lived either in Germany or France, with annual visits to her St. Petersburg home. She is now studying Sanscrit, ethics and chemistry at the University of Geneva. Her husband belongs to the well-known Fairbanks family of St. Johnsbury, Vt.

In a country where the government is as patriarchal as in Russia, it is but natural that family life too should be patriarchal to a certain degree. And this degree varies according to the class of society to which the family belongs. It is most pronounced in the peasant class.

Here the entire family live together. As each son marries he brings his wife into his father's house, thus adding another worker to the staff. When there are many sons life in the family becomes more complicated as each new sister-in-law adds another element. And—unless all these young women happen to be particularly sweet-tempered—life for the household is not an unmixed pleasure.

The rule of precedence is strictly upheld, occasioning instances of wounded pride. The mother-in-law is much feared, and many are the folk songs depicting the hesitation of the girl in leaving her home for her husband's, her dread of his mother and sisters.

But it is the father who is the real head of the family and settles all difficulties. His word is listened to with respect and the right of his decisions is never doubted. In certain cases, however, the younger generation have emancipated themselves. Thus you see some villages where the sons have left the father's house, and each has built himself an *izba* (cottage, generally a thatch-roofed log-house) just

across the stream. This is the newer, more modern part of the village, inhabited only by young *ménages*.

There has always been complete subordination of the wife to the husband. She works quite as much and as hard as he does, even plowing when one happens to be short of hands. Until very recently she could not even change her place of residence without her husband's consent, and he has always had the right to recall her. Now, however, the ministry of the interior has specified that this permission is needed only in cases where husband and wife live on friendly terms and he supports her. In all other cases his permission for a separate passport for traveling or living wherever she will may be dispensed with.

Spring, summer and autumn are spent in about the same manner as they are in other countries by peasants or small farmers: hard work in the field and home, with churchgoing—no matter how far off the nearest church may be—on Sunday morning and dancing and singing in the village street on Sunday evening to the accompaniment of a concertina or a *bala-laika*, a very primitive instrument of three strings. The Greek Church Sabbath day begins on Saturday evening, ending Sunday evening. The church services are Saturday evening and Sunday morning. In winter the men go to the nearest town, sometimes as workmen in factories, but oftener they take their horse and sleigh with them and earn their living as cabmen. This is slow work, for sleighs are many and fares are cheap in winter. A ride of ten to fifteen minutes is paid ten to twenty *kopek* (five to ten cents). Moscow, a city of 1,000,000 inhabitants, boasts of 25,000 to 30,000 cab sleighs, and as many private sleighs and fashionable livery stable turn-outs.

Here is a characteristic little incident. I had taken a sleigh one day to go to a friend's house. On one of the larger streets my cabby turns round to me, takes off his big fur cap and says: "*Matouchka* [little mother], wilt thou not allow me to stop my horse and speak to that *moujik* [peasant]? He is from my village."

"Certainly."

"Gavrilo!" yells my man.

Gavrilo starts, smiles and crosses over to our sleigh.

"Going home soon?" asks cabby.

"Tomorrow."

"Well, that's lucky! Here, give this to Martha, and my salutations to all friends." And he takes from under his cap-lining a dirty three-rouble bill (\$1.50) and hands it to Gavrilo, who places it inside his own cap-lining and walks off.

We start, and my cabby says: "Many thanks, *matouchka*, that was a lucky chance. I have not been home since the snow came and am not going back till spring. And God only knows whether I could have withstood the temptation of a drink now and then this cold weather with that money in my cap!"

When I asked whether it was safer in Gavrilo's, and if he felt sure it would reach its destination, he answered, in a tone of deep conviction: "God be with

thee, *matouchka*, he is a man from our own village."

Cabby does not like being away from home so long, but "What can a man do?" he says. "The women do the weaving in winter; the children go to school; a man can do nothing there; may as well earn a few rubles in town." And precious few they are, too, these rubles. But, in spite of this, the Russian peasant will continue doing the very things his fathers have been doing before him for generations, for he is not enterprising or ambitious, as a rule. He is sublimely satisfied with the existing order of things, and this satisfaction, or apathy, is naturally greater the lower the degree of his development.

Besides the weaving (whilst listening to fairy-tales or ghost-stories told by some old grandmother) the peasant women employ the short winter days for doing exquisite needlework, which they sell at ridiculously low prices, not knowing the value of money. The children go to school in winter—in summer they are usually wanted at home for light work or looking after the babies—and in the early evenings it is not unusual to see a child read aloud to a room full of "grown-ups," who regard it as something higher than themselves. For, although the number of schools in Russia grows daily, education is not yet compulsory. Hence a child who can read is a wonder in the company of illiterate peasant women.

Almost always a child is looked upon as something holy, and never are foundlings or orphans neglected. Cases of adoption are quite a common occurrence in all classes. When a few years ago some members of a certain religious sect were arrested to be transported to another part of the country for exiles, there were sixteen children belonging to these families left to be cared for. The authorities offered to have them brought up by the state, but the villagers refused, and each child was adopted by a family in his native village, to be brought up as their own. I know a rich Siberian family of seven brothers. They all owned gold mines, and five out of the seven have adopted poor children and brought them up with their own.

I have no room in this article to describe family life of the higher grades of society, which resembles the life of the better classes elsewhere. But I must not forget one or two striking characteristics, common to all classes in Russia. First, there is the hospitality which is proverbial. A Russian never forgets a kindness shown to him or to any of his family or friends. And he will always be eager to more than repay you and yours in any way he can. Your friends are his friends, and his house is open to you and yours. Then there is always sincere sympathy in any kind of trouble; and real modesty as far as he and his ability are concerned. He sees his faults but too clearly; sees the drawbacks of his country's position and suffers because of them and for them. He admires Western civilization and its advantages honestly. He craves them for his own country. But he loves his country passionately in spite of all its faults.

The picture of the mother, which accompanies it everywhere, becomes itself the conscience of the child.—*Pestalozzi*.

Closet and Altar

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits.

Look at Christ's gentleness in his dealings with us. We never find a ruffle of irritation on his lips. When he wants to reprove the forwardness of his disciples, he does it by a little child. Was there ever a gentler reproof given to a backslider than that to Peter, "Simon, son of Jonas, lovest thou me?"—*Andrew Bonar*.

If good people would but make their goodness agreeable and smile instead of frowning in their virtue, how many would they win to the good cause!—*James Ussher*.

Many Christians are like chestnuts—very pleasant nuts, but inclosed in very prickly burrs, which need various dealings of nature and her grip of frost before the kernel is disclosed.—*H. W. Beecher*.

"What is the real good?"
I asked in musing mood.
"Order," said the court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," said the seer.
Spake my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret;
'Kindness' is the word."

—*John Boyle O'Reilly*.

There is a rough way and a gentle way of being true.—*F. W. Robertson*.

Beware of the man who does not become gentler as he goes toward strength, kinder and tenderer as he approaches power. For he who is intoxicated with his own success is essentially a weak man—has five talents but not ten, and belongs not with these sons of strength, whose girthhood is their simplicity, whose crown is humility, whose sweet reasonableness is the pledge of their genius.—*N. D. Hillis*.

A genial man is both an apostle and an evangelist—an apostle because he brings men to Christ, an evangelist because he portrays Christ to men.—*F. W. Faber*.

We thank Thee, Heavenly Father, for Thy gentleness, which is both our example and delight. Thy pity and long-suffering deepen assurance that Thou lookest upon us with a Father's heart of love. Forgive us that we have impatient thoughts of life which Thou hast appointed for our teaching and that we find it so hard to forgive when Thou hast freely pardoned our transgressions. Give us power to labor and to overcome. Help us to use our strength in gentleness. Teach us how to understand and sympathize. May we speak kindly, think charitably and look hopefully, seeking in all simplicity of obedience to love our neighbor as ourself. So make us like our Lord in truth and gentleness and use us in Thy service evermore. Amen.

April's Return

A flush is on the woodland,
A song is in the hedge;
The meadow wan is fair again,
For April keeps her pledge.

A thrill with every heartbeat,
A rapture touched with sighs;
New luster on the soul of life,
Tears in my happy eyes.

—*Grace Richardson, in the April Atlantic*.

Mellin's Food

has become the standard, because it is a real food—a food that feeds.

Send for a free sample of Mellin's Food.

Mellin's Food Co., Boston, Mass.

PURE POWDERED BORAX

in the Home or Public Laundry

saves its cost in soap and starch, not to mention the saving in time and labor. Makes clothes whiter than any other process, does not shrink woollens nor fade colored garments,—neither does it injure or discolor any fabric.

A little Borax added to the starch makes clothes glossy, and the starch will not stick.

Sold by all druggists and grocers.

Other valuable recipes and information regarding the use of Borax in toilet, sick room, kitchen, nursery, etc., is contained in our new booklet—"Borax in the Home"—sent free on request to our Chicago office.

PACIFIC COAST BORAX CO.,

San Francisco Chicago New York

"WHITE MOUNTAIN"

THE REFRIGERATOR THAT MADE NEW HAMPSHIRE FAMOUS



About one-half the Refrigerators sold are "White Mountains"; all the trouble comes from the other half.

Fuses, Waste Pipe, Ice Chamber, Grate and Sliding Shelves ALL REMOVABLE for cleaning. Your Choice, Pine or Hardwood.

Sold everywhere.

MAINE MANUFACTURING CO., NASHUA, N. H.

Use a Camera?

Your prints show up finely and never discolor in

WARD'S

"Puro" Photograph Books

Price List of 105 styles for the asking.

49 FRANKLIN ST., BOSTON.

The Conversation Corner

IT is strange what successive specimens of the animals that serve as carriers for man do find their way into our Corner! First, we had a white Bagdad donkey from Turkey, then a yoke of zebus from India, and now a couple of burros come trotting in, with a letter from a home missionary's boy in Arizona.

Dear Mr. Martin: I am eight years old. It has been a warm winter and we have not had any snow but we have had some rain. I live in a mining camp that is built on the side of a mountain. Many of the houses are set up on posts. There are many rocks. There are many burros too; the boys ride them instead of horses and sometimes they are cruel to them. I will send you a picture of them. The Mexicans have words of their own to drive the burros with. The American boys use the same words as with horses, but they use the rein to guide them. They hit them with the whip more than talking to them. When they haven't any bridle they jump on and hit them on one side of the neck or the other, according to which way they want them to go.

Papa thinks there must be about 500 burros about Jerome. The burros carry wood all over the town. They also supply the smelter. They carry anything from a sack of flour to stoves, trunks, bedsteads and water pipes fifteen feet long strapped to their backs by pack saddles. They will eat almost anything. I have seen them eating papers. Here is a ? for the Corner. Who was the painter of "Baby Stuart," and which Stuart is a picture of? This is the longest letter I have ever written.

Jerome, Ariz.

HENRY A.

I have nothing more to say about the burros—Henry has told it all. But I would like to know who those little children are—how much is a boy better than a burro! I think our new member is the grandson of a veteran home missionary, whose name sounds as though he must have come from the Connecticut Valley, say about Easthampton.

Now about "Baby Stuart." The painter was Anthony Van Dyck, the Flemish painter, who died in England in 1641. I suppose you know that the picture is one of a group of three, the children of Charles I., of the royal family of Stuart, king of England from 1625 to 1649, when he was beheaded. The three children are Charles, with his hand on a brown spaniel, who afterwards became Charles II.; Princess Mary, who married the Prince of Orange, and was the mother of William III.; and "Baby Stuart," with an apple in his hand, then about three years old. He was called the Duke of York, but afterward became James II., a weak and bigoted king, who tried to establish popery in England. What a pity that beautiful and bright and innocent children do not always grow into good and useful men and women!

It is interesting to remember that a daughter of this James II., our "Baby Stuart," was Queen Mary, whom we always associate with King William III.—"William and Mary." Another daughter of "Baby Stuart" was Queen Anne, who succeeded William and Mary. Van Dyck's original picture, which used to hang in Charles I.'s bedroom in St.

James's Palace, is now in the Turin Gallery. When Henry visits Windsor Palace let him ask King Edward to show him another famous picture of Van Dyck's, with five children of Charles I., "Baby Stuart" being there an infant in his mother's arms. Other Cornerers, who do not expect to see the originals in Europe, would better study copies in American collections, and get one of their own in the cheap and beautiful "Perry Pictures." (After writing all this, I find both pictures and the full story of the children in the "Perry Magazine" for April, 1900.)

Now comes a letter from the Vermont boy mentioned last week, about making maple sugar; you must have this in full.

Dear Mr. Martin: I am working in a sugar place. Ab ut the first of March the farmers wash their buckets, usually with a little

down to syrup, it is put into cans, and is ready to be sent away, perhaps to some Cornerers, sweetening them for the whole year. When sugaring is nearly done, everybody is invited into the sugar-house to eat all they want, using wooden paddles for spoons, and stirring it into cakes, if it is "done down" hard enough. If the syrup is to be made into sugar it is generally strained again.

Greensboro, Vt.

VERNON Z.

That is just the way it was done at "grandpa's" when I was a boy—barring the modern improvements. I always accepted that general invitation! Sugaring in Massachusetts, too—read this:

... Four high school boys in partnership, fifty maples tapped, a beautiful spring day, emptying the sap, boiling it down, cutting wood for the fire, learning arithmetic, algebra and Cicero, reading up on the Philippine question in preparation for debate with "the Northampton"—these conditions make things lively! Favored are the youth who have the woods and pastures both for playground and study.

Ware, Mass.

M. A. B.

And now this from Maine:

Dear Mr. Martin: I think I will write you a few lines to tell you I have not forgotten you. My brother George is making maple syrup, and I have been up to his camp. First, he goes to the trees and gathers the sap, then he goes to the camp and boils it down, then he brings the syrup down to the house. We have a little red bossy. How is Kitty Clover? What is the Corner Cot? Bridgton, Me.

RUTH L.

Will answer that last ? a little later!

Not much room left now for the Old Folks, but I know they would not have wished one bit of the sugaring-off left out! This foreign note, sent to the editor, has to do with the Stuart picture.

Please tell Mr. Martin that Charles I. did not escape from Carisbrooke Castle, as the Conversation Corner said in issue of Feb. 9. He tried to, but failed.

Lausanne, Suisse.

E. S. P.

Mr. Martin might have known that if he had stopped to think. He had in mind what was told

by the guide, who probably wished to give full equivalent for the "tip." The grated window shown was doubtless the one the bars of which the king had filed in two, and out of which he would have escaped if he had not seen the soldiers in waiting!

S. J. B. of West Torrington, Ct., sends answer to Mrs. C. D. W.'s ? in March 30. The poem is called "The End of the Way" (author unknown), six stanzas, beginning:

My life is a wearisome journey,
I'm sick with the dust and heat;
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am going
Will more than my trials repay,
And the tolls of the road will seem nothing
When I get to the end of the way.

The Lady in the Library brings out from the "stack," every book of which she knows so well, Jane Taylor's *Hymns for Infant Minds*, containing "The way to find out pride," asked for March 30. It is followed by "The way to cure pride." Let all O. F.'s study up these Infant Hymns!

Mr. Martin



The Risen Life*

IV. Its Assurance to Our Faith

BY REV. A. E. DUNNING

I have known somewhat intimately some intelligent and earnest Christians who have confessed that they have but slight expectation of conscious life surviving physical death. It is my impression that the number of such persons is greater than is commonly supposed. There are signs of a reaction from the emphasis placed in the preaching of the last generation on the influence of hopes or fears as to future life on the present. A sermon on heaven or hell is rarely heard. Scientific studies tend more at present to weaken than to establish belief in immortality. Mr. Robertson Nicoll mentions a recent discussion that he had with an old and eminent literary man on this subject, who said: "I wish I could believe in immortality, but which life survives? I was one man at twenty, another at thirty, and so on. Which man lives again?"

It is to this questioning spirit of the Christian that these records of the risen Christ come with fresh assurance of immortality through personal union with him. The Old Testament is in the main silent concerning the future life. But the eternity of the life of God is assumed, and the swan song of its later poetry sometimes rises into hope through abiding with him. To the passionate prayer, O my God, take me not away in the midst of my days, Thy years are throughout all generations;

there rose in the heart the answer of hope:

Thou wilt not abandon my life to Sheol,
Neither wilt thou suffer thy pious ones to see the pit.
Thou wilt make me to know the path of life;
In thy presence is fullness of joy,
At thy right hand are pleasures forevermore.

But Christ "abolished death, and brought life and incorruption to light" through the believers' union with him. When he died they felt that the best part of themselves had perished. They discovered him again as alive through finding that in themselves which belonged with him as still living. Mary rose from hopelessness to joy as she recognized her Master. The two disciples at Emmaus found their dead hearts rekindled when he opened to them the Scriptures, as he had done before he was crucified. In the closed room he appeared that same evening, and the disciples assembled there knew him because he was to them what he had been before he died. This he made plain to them by these things:

1. *The assurance of peace.* It was perhaps in the same room only four days before that he had said to them, "Peace I leave with you, my peace I give unto you." The ordinary salutation now took on new significance as he greeted them with "Peace be unto you." Their fears and distresses of those awful days vanished, and his benediction became an inward experience. Does not their history from that time on show this? Have not multitudes of disciples gone through troubles and sorrows, emerging from them simply because of the peace imparted to them by the risen Christ? He

lives. That we know because we are one with him.

2. *The assurance of power.* The disciples had been joyfully astonished when they went forth first alone to preach the gospel of the kingdom. They said to him exultantly when they returned, "Even the devils are subject unto us in thy name." They knew what he had done through them. Now he said again to them, "As my Father hath sent me, even so send I you." He had assured them that he would send the Holy Spirit to teach them all things that he had said to them. Now he breathed on them and said, "Receive ye the Holy Spirit." Surely these were not two different persons. And when his words came back to them with new meaning and they found that their utterance of these words moved men as he had done, could there remain a question with them that they were acting in his name and with his power? Can we, today, who find the truth he has revealed our very life, and the purpose to save men which was his ruling motive our inspiration also, can we doubt that we live and is with us?

3. *The assurance of experience.* The disciples saw the wounded hands and side of Jesus. They told the absent Thomas of it. But he was not convinced by their testimony. He declared that he would not believe Jesus was alive if he himself should see the wounds. Nothing short of thrusting his finger into them would convince him. There have been times when the disciples of Christ would discipline and perhaps excommunicate such an unbeliever. But a week later Thomas had the evidence he sought and confessed that his Lord was alive.

Why did Jesus pronounce his blessing on those who have not seen and yet have believed? Because their experience is yet more convincing than that of Thomas. We have not seen the body of Jesus. But we have undeniable evidence of his presence. What he did and said and was we have seen reproduced in greater power than before he died. His spirit in us lifts us above ourselves. By it we conquer selfishness; we banish sin; we persuade men to be like him. We know ourselves united to Christ. He has said, "Because I live, ye shall live also."

We may not all lay great stress on the future. We may think no more of it than the little child thinks of next year when he is glad that his father is with him, only abiding in the happy consciousness that his father would never abandon him. But back of that consciousness lies the assurance of immortality that cannot be shaken. Jesus Christ did not unite men to himself, knowing that they were soon to pass into nothingness. He did not die for men who were soon to be mere heaps of ashes. He did not rise from the dead for those who were soon to die and rise no more. He lives. He lives in us. Then we shall live as long as he lives. This is the supreme revelation given to men through the gospel.

* The Sunday School Lesson for April 28. Text, John 20: 19-29; Luke 24: 36-43. International Lesson, Jesus Appears to the Apostles.

Men love to hoard; God loves to give.

ordinary
oatmeal
is bitter—



H
O
is
sweet

Hornby's Steam Cooked Oatmeal

We have no agents or branch stores. All orders should be sent direct to us.

Spring and Summer Styles

..IN..
Suits and Skirts

WE are never satisfied with last year's products. Last year they were the best anywhere, but not good enough for us. Nothing is good enough for us unless it is the best that we can make, and every year's experience raises the standard.

Therefore
This year's new and smart styles show better shape, better materials and lower prices than ever before.

Our catalogue illustrates:

New Suits Spring materials in effective colors and patterns, \$8 up

Silk-Lined Suits From Paris models, well-tailored, lined throughout with taffeta silk, \$15 up

New Skirts The latest cut, strongly weight materials, thoroughly sponged, \$4 up

Rainy-Day Skirts Unshrinkable, sensible, good-looking skirts, plaid-back or plain, \$5 up

New Wash Skirts Spring and summer stuffs made into graceful skirts that will stand wear and washing, \$3 up

Wash Dresses Dainty dresses for all sorts of occasions, look cool and feel cool too, \$4 up

Travelling Suits and Skirts, Golf Skirts, Taffeta Jackets, etc.

We Pay Express Charges Everywhere.
Just a few examples above. Send for Catalogue and Samples if you are interested; you will get them free by return mail.
Whatever you order we make to your measure. If it does not please you, send it back. We will refund your money. That's how sure we are of giving satisfaction.

THE NATIONAL CLOAK COMPANY
119 and 121 West 23 St., New York

HUSTLING YOUNG MAN can make \$60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars.
CLARK & CO. Locust St., Philadelphia, Pa.

The Literature of the Day

Max Müller's Autobiography*

It deals with only part of his career, as he died before completing it. But that part is in many respects the most interesting, inasmuch as it covers the most significant period, his formative years, those of struggle and comparative obscurity, during which he was laying the foundations of his special knowledge and usefulness. One purpose of his in writing was to encourage other struggling young men by showing the possibility, even in narrow circumstances and in a foreign land, of attaining comfort, influence and even honors without forfeiting independence.

It is a modest and pleasant narrative. It describes clearly the provincial, yet by no means unattractive, society of a little central German town during the second quarter of the last century. It throws light upon student life at Leipzig and Berlin, and upon opportunities in Paris for the study of the ancient languages of the East. And its pictures of university men and customs at Oxford from 1847 onward are vivid and often amusing. Professor Müller held aloof successfully from the conflicts of opinion which sometimes divided his colleagues, and remained friendly with each side. His foreign birth rendered this possible, while in some other respects a disadvantage for a time. But his Oxford life proved very enjoyable.

Many incidental opinions come to the surface and are of special interest, *e. g.*, his theory of atavism, that the characteristics of their long lines of ancestry rather than of their immediate parents appear in children; and that the Anti-Semitic prejudice, now so prevalent in Germany and elsewhere, is more social and political than religious. But chief prominence naturally is given to the great fact of his life, his English translation of the Rig-Veda, a pioneer work involving an amount of research and labor difficult of comprehension. He made it his lifework to show the connection between the origin of thought and languages and the origin of mythology and of religion. Nothing could divert him from this aim and in its pursuit he rendered services which will not soon, if ever, be surpassed.

One lays aside the volume grateful that it was written but with a consciousness of the incompleteness of the story. Had the author lived long enough to finish it, the remainder evidently would have been equally enjoyable. But, even as it is, the book will not lack hearty approval.

A Study of Evolution

Mr. F. W. Headley, author of *Problems of Evolution*,* is an English expert on the subject of birds and their structure. His researches have led him to investigate the whole topic of evolution with much care, and he gives here an exposition of some of its problems. He contrasts the pre-Darwinian theory, that of Lamarck, with those of Darwin and of his successors, notably Weismann, showing with reasonable conclusiveness the errors of

the first named. An interesting feature is his examination of the relation of heredity to natural selection, and he argues that heredity limits the range of variation, and increasingly as evolution advances.

He recognizes that to admit that consciousness was introduced at some stage of development subsequent to the earliest is to overthrow the whole theory of evolution. He therefore claims that "the micro-organisms whether animal or vegetable have some consciousness, however dim." This of course is pure assumption, impossible—so far as present knowledge warrants—of proof. It is an act of simple faith, as daring and unwarrantable as any which materialistic scientists accuse the Christian of committing. Mr. Headley, however, elsewhere indicates his own sympathy with Christianity, so that against him no charge of inconsistency can be made. But many other evolutionists are open to it. He also admits that "logic compels the evolutionist to assume a force that was not evolved, but which existed before evolution began."

The second part of his volume deals with human evolution. This is to be accounted for, in his judgment, upon the same principles which have applied in relation to plants and animals. His study leads him to infer that morality and religion have an important part in determining the course of evolution, that in civilized communities there is much more selection for moral qualities than for intellectual, that the progress of civilization tends to cause physical deterioration but a more controlling sense of moral responsibility, that war sometimes is necessary or progress would cease, and that the only possible corrective of social deterioration is the further development of moral principle. The closing chapter considers the great example of national unprogressiveness, China.

Mr. Headley writes with candor and discrimination, and, although his volume hardly can be termed popular in its character, it will be appreciated by many outside of the body of expert scientists. It abounds in interesting scientific facts, yet it makes no parade of learning. It is an honest, earnest piece of work aimed to state and defend the truth and dealing with its theme in a masterly manner.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

The Incarnate Word. By W. H. Gill, D. D. pp. 273. G. W. Jacobs & Co. 75 cents.

The author has interpolated explanatory sentences into the text of the fourth gospel, the text and the interpolations being distinguished by a difference of type. For example, "And for this cause did the Jews begin to persecute Jesus, ever after seeking an opportunity to slay Him, because he did, that is, was in the habit of doing, these things on the Sabbath." On the whole, we prefer the text without any such amendments.

About the Bible. Compiled by C. L. Hammond. pp. 136. Cooke & Fry. \$1.00.

Extracts from writings of eminent Biblical and other scholars. Justifies general positions of modern critics but without admitting that any loss of vital spiritual truth is in-

involved. The compiler is a sincere Christian believer and has aimed to help others to a firm, intelligent faith.

Will the World Outgrow Christianity? By R. P. Kerr. pp. 148. F. H. Revell Co. \$1.00. Fourteen sermons on practical and vital themes. Plain and wholesome preaching.

BIOGRAPHY

My Autobiography. By Prof. Max Müller. pp. 327. Charles Scribner's Sons. \$2.00.

Ten Months a Captive Among Filipinos. By Albert Sonnichsen. pp. 388. Charles Scribner's Sons. \$1.50.

An admirably written account of the severe experience of an American prisoner. Probably no better picture of native manners, beliefs and life in general, at least in Luzon, has been drawn than that presented here. The unpretending directness and simplicity of the writer's manner impart a real charm to his pages and his book is at once timely, entertaining and instructive. It indicates that the Filipinos, although sincere in their hostility to us, are by no means eager to continue at war and are likely before long to accept our control and to reassume the duties and employments of peace. Whether they are likely ever to attain the power of successful self-government the reader may doubt. But that they have many admirable qualities is evident.

William Pitt. By W. D. Green. pp. 391. G. P. Putnam's Sons. \$1.50.

A volume of the Heroes of the Nations Series. The author has made conscientious investigations and appears to have had access to some sources of information hitherto unexplored. He has written with good judgment and zeal and the result is an admirable portrayal of Lord Chatham's character and services. It will be a conceded authority. It is illustrated.

Stage Reminiscences of Mrs. Gilbert. Edited by Charlotte M. Martin. pp. 247. Charles Scribner's Sons. \$1.50.

Mrs. Gilbert needs no introduction to English-speaking theater-goers. She has long been eminent in her profession and she has aided to promote the elevation and good influence of the stage. This little volume of her recollections is attractively issued and illustrated and is remarkably entertaining.

FICTION

Born to Serve. By Rev. C. M. Sheldon. pp. 246. Advance Pub. Co. 50 cents.

One does not feel that the author has studied the servant girl problem excepting in its most elementary conditions, nor can one praise his skill as a novelist in respect to either plot or style. But, considered apart from all literary and artistic standards and only in view of its moral and Christian purpose, the book will prompt some to consider their servants more unselfishly, which, of course, is the writer's aim.

The Devil's Plough. By Anna Farquhar. pp. 342. L. C. Page & Co.

Romantic and striking. A keen study of an unusual character. The minor people also are well drawn and the plot is spirited. Deals with the France and the Canada of the middle of the seventeenth century.

A Question of Silence. By Amanda M. Douglas. pp. 365. Dodd, Mead & Co. \$1.50.

Too sentimental. Has excellent moral tone, although the author's answer to the question may not be approved by all. Not equal to the Sherburne stories, but in much the same vein.

When Blades Are Out and Love's Afield. By C. T. Brady. pp. 305. Harper & Bros. \$1.50. A vivacious Revolutionary novel. Slight in plot and sketchy in manner, but vivid in both portrayal of character and in narrative of events.

A Daughter of the Fields. By Katherine Tynan. pp. 312. A. C. McClurg & Co. \$1.50.

An Irish love story, bright and entertaining, with considerable out-of-door life and some picturesque people.

Another Englishwoman's Love Letters. By Barry Pain. pp. 186. G. P. Putnam's Sons. \$1.00.

A parody on the volume recently much discussed indicated by the title. Some of it is droll. At times it is tiresome.

* Charles Scribner's Sons. \$2.00.

† T. Y. Crowell & Co. \$3.00.

According to Plato. By Frankfort Moore. pp. 337. Dodd, Mead & Co. \$1.50.
An English novel lacking sufficient probability to persuade and sufficient literary charm to interest the reader.

The Young Consul. By William Drysdale. pp. 356. W. A. Wilde Co. \$1.50.

A graphic story for young people. The second volume in the excellent United States Government Series, intended to explain, using the form of the story, how our institutions are carried on. Handsomely printed.

The Calling of the Apostle. By Zephine Humphrey. pp. 83. Bonnell, Silver & Co. 75 cents.

Seven bright and effective children's stories, but by no means beneath the attention of adults. That which gives title to the book has appeared in the *Atlantic*. Very entertaining.

MISCELLANEOUS

Problems of Evolution. By F. W. Headley. pp. 873. T. Y. Crowell & Co. \$3.00.

The Classical Heritage of the Middle Ages. By H. O. Taylor. pp. 400. Macmillan Co. \$1.75.

Discusses the transition from the classical to the mediæval in thought, letters and art, pointing out how pagan tastes and ideals gave place to Christian. Contrasts in character are shown and special chapters treat of pagan elements Christianized in transmission and of the abandonment of pagan principles in a Christian system of life. The book illustrates wide and discriminating study of the intellectual and spiritual condition of the period from the fourth century to the seventh, is finely written and of great value to students of its theme. It is a volume of the Columbia University Studies in Literature.

The Social Life of the Hebrews. By Rev. Edward Day. pp. 255. Charles Scribner's Sons. \$1.25.

In the Semitic Series. A thorough study of actual Hebrew customs, manners, laws, institutions, employments, amusements, education, etc., with special attention to their usages relating to the clan and the family and to their religious beliefs and practices. Very readable and informing.

Newfoundland in 1900. pp. 187. By Rev. M. Harvey, LL.D., F.S.C. South Publishing Co. New York.

The intercolonial railway has brought Newfoundland nearer to the United States and Canada, the sea voyage only occupying six hours. Undoubtedly there will soon be a large influx of visitors and an increase of trade with the main land. This little book supplies all sorts of information as to history, geography, climate, products, routes of travel, education, religion, commerce, etc., and is illustrated freely and handsomely. The important French shore question is explained enlighteningly.

A Dictionary of American Authors. By O. F. Adams. pp. 522. Houghton, Mifflin & Co. \$3.50.

The fourth edition. Considerably larger than the third. Contains noticeable errors but mostly of no vital importance. Its chief defect is the compiler's tendency to offer critical comment. The facts in the book are valuable and the volume has proved its usefulness. Probably no other volume of the sort is better than this on the whole.

Greek Sculpture. By E. M. Hurl. pp. 97. Houghton, Mifflin & Co. 75 cents.

In the Riverside Art Series. A choice little work. Contains fifteen of the best examples of Greek art, with valuable historical and critical comment. Young people will value it.

The Indian—the Northwest, 1800-1900. pp. 114. C. & N. W. Line.

A compilation of information drawn from many and trustworthy sources. Illustrated freely and well. A collection of historical facts rather than a study of Indian character and life. Has valuable maps. Useful more than entertaining.

Protection of Native Races Against Intoxicants and Opium. By Dr. and Mrs. W. F. Crafts and Mary and Margaret W. Leitch. pp. 289. F. H. Revell Co. 75 cents.

A miscellaneous compilation of opinions, testimonies, etc., in the interest of total abstinence.

Notes

F. Marion Crawford is to write the official life of Pope Leo XIII.

Dr. Nansen's other volume of the scientific

record of his Arctic expedition is almost ready for the press.

The copyright of Adam Bede has just expired, and a number of new editions probably will be issued at once.

The *Book Buyer* for April, among other enjoyable contents, has a long list of books about birds, trees, flowers and open-air matters and life in general. Many will be glad to consult it.

Mr. Andrew Lang is writing a history of Mary Stuart, which will include considerable authentic material never before known to historians, such as notes of evidence and a series of indictments framed by the Earl of Lennox, father of Darnley.

The English literary world is hoping for greater recognition in the way of honors from King Edward than it had from Queen Victoria. But the best form for such recognition to take is hard to be agreed upon, and many writers are afraid of being ranked with certain others.

The excellent and always popular *Youth's Companion* completes its seventy-fifth year this month. The contrasts between our country when it was started and today are striking indeed. It has had a well-deserved career of prosperity, and now goes into more than 545,000 families every week.

A series of a dozen American novels is about to be issued in England under the general title, *The Dollar Library*. The avowed object is to introduce to English readers a class of American authors who have considerable popularity here, but are as yet unknown abroad. Messrs. E. Hough, D. D. Wells and Hamlin Garland are examples.

The Forward Movement Council at Plymouth

BY LUTHER D. WISHARD

The council at Plymouth, Mass., March 25, 26, called by the advisory committee of the "forward movement" of the American Board, was decidedly unique as to its composition, aim, comprehensive survey of the missionary enterprise, the definiteness and simplicity of its program and its keynote of confidence.

It was composed almost entirely of university graduates from twenty-one of the twenty-five conferences of Massachusetts, and from Rhode Island—thirty-four men in all. These men were, during their student life, leaders in the Intercollegiate Young Men's Christian Association, and as such were closely identified with its foreign missionary department—the Student Volunteer Movement. It augurs well that this initial council of the movement was also distinguished by the presence of several influential business men, representatives of the non-college class, without whose practical wisdom and straightforward methods the missionary enterprise would have come to little.

The council was called for the purpose of considering the obligation imposed upon the churches by the student missionary uprising. It is high time that the old college men provisionally stationed in Christian lands should take some concerted action to sustain their fellow-students who have already pressed out to the firing line, and to hurry to the front those who are appealing to be sent.

The first order of the day consisted of a comprehensive survey of the Congregational mission field with its population of fifty millions or more. It was appropriate that the survey be conducted by Secretary Daniels. Mr. Harlan P. Beach of the Student Volunteer Movement followed with a survey of the force already at the front and still required for the occupation of the strategic points in our part of the great field. He took the ground that our past experience indicates that our present force of 500 must be in-

creased to at least 1,200 missionaries, and that this number will be quite sufficient for the direction of the thousands of native converts who will perform the chief part of the work of evangelization. A survey of the fund required was presented by the special representative of the "forward movement," who expressed the opinion, which was based upon our past and present outlay, that we shall eventually require a million and a half dollars a year properly to equip and support our force.

After these introductory reports the members of the council engaged in a spirited discussion as to what constitutes a properly organized foreign department of the church. The consensus of judgment was that the following things are absolutely indispensable: a committee on foreign relations; a missionary meeting; a missionary library; a study class or inner circle of persons who will master and exploit the striking facts of missions; a definite opportunity once a year for every member of the church to pledge a specific amount in aid of the cause—all of these to be stimulated by Bible study and prayer.

The final question was how to insure such a missionary department in the churches. The program suggested and agreed to embodies the following:

First, the visitation of our 500 leading churches by the representatives of the "forward movement" to enlist them in assuming the support of specific missionaries and specific fields and to organize the missionary activities of the church according to the above plan.

Second, the conduct of councils in the leading churches of every conference in Massachusetts to be composed of carefully selected men from each of the small churches surrounding the central church where the council is held. These councils will constitute a prominent feature of the field days which the representatives of the "forward movement" conduct in the churches where they appeal for missionary salaries.

Third, the announcement that the "forward movement" committee proposes to hold a national assembly for the study of the Bible and the problems of missions was received with enthusiastic assurances of co-operation. The proposed meeting will convene at Silver Bay, Lake George, from July 6 to 15. An early number of *The Congregationalist* will contain full information concerning its purpose and program.

Fourth, the last item of the "forward movement" program adopted at Plymouth relates to the visitation of the churches by deputations of students to voice the challenge of the student volunteers and to aid in organizing the foreign department.

The committee was doubtless influenced by sentiment in calling its initial council at Plymouth. It was not mistaken sentiment, however. The place which once served as the point of departure for a forward movement in the Christian civilization of America may well be chosen as the point of departure for a forward movement for the Christianization of the world. The keynote of the council is a fit answer to the message of the volunteers in our colleges, "The evangelization of the world in this generation." The leaders of the "forward movement" reply, "The immediate occupation of our field." May not these words become the watch-cry of the movement?

The *April Work at Home*, the organ of the Woman's Home Missionary Association, naturally calls attention to the fact stated in Booker Washington's autobiography that it was due to Miss Nathalie Lord, then teaching at Hampton Institute, Va., that Washington early acquired a love for the Bible and mastery of the first principles of breathing, articulation and emphasis, which has since stood him in such good stead as he has gone on to gain the rank of a great orator.

Chicago and the Interior

Two New Pastors on Easter Sunday

The Second Presbyterian Church, formerly Dr. S. J. McPherson's, welcomed to its pulpit Rev. Dr. Pleasant Hunter, once pastor at Newtonville, Mass., who was called nearly a year ago, but for reasons of health has delayed entering upon his work until now. When invited to come to Chicago he was pastor of the Westminster Presbyterian Church, Minneapolis. His church here is a downtown one, but it has abundant means, and when the building, which was destroyed by fire some months ago, is fully restored there will be no trouble in securing an audience or in carrying on all kinds of work. The church has an endowment left it by Mr. John Crerar, who supported it liberally with money and service during his life.

Plymouth Church also welcomed a new pastor to its pulpit, Rev. J. A. Milburn of the Second Presbyterian Church, Indianapolis, of which Dr. J. L. Withrow was once pastor. Dr. Milburn is not far from forty, is clean shaven, preaches without notes, has an attractive style of delivery and promises to make an ideal successor for the brilliant Gunsaulus. Plymouth, although many of its people have moved from the vicinity of the church edifice, has a large and promising field and sufficient energy among its people to accomplish whatever is undertaken. The congregation was pleased with what it heard Sunday and will undoubtedly soon fill the house.

Resignation of Dr. McIntyre

Greatly to the regret of St. James Methodist Church, the pastor, Dr. McIntyre, has given them notice that he cannot serve them after the meeting of the conference in October. The reason is the weakness of his throat and the danger he incurs in preaching in this climate during the winter. He hopes to be able to continue his work here through the summer. Dr. McIntyre came to this city from Denver about five years ago to assume the pastorate of the new and struggling St. James Church. He has gathered an immense congregation, secured the completion and dedication without debt of one of the noblest church edifices in the city and will leave the congregation, as he left that in Denver, united and strong. Both pastor and people are anxiously looking for a successor. Dr. McIntyre has a style all his own. He preaches in pictures. His sermons are full of the gospel, simply told and illustrated with stories gathered from every part of the world. He is popular as a lecturer and has been in such demand that it is possible that he has used his throat rather more than was wise. His removal from the city will be a real loss.

Club House for Boys

Immanuel Baptist Church, or rather the Bond Bible Class in the Sunday school, proposes to erect, just south of the present edifice on Michigan Avenue, a \$30,000 club house specially arranged for the comfort and convenience of boys. Its architecture will resemble that of the church. It will contain a room for a library, a bowling alley and a gymnasium in addition to rooms for debate and the meeting of clubs of various kinds. It will be open every day and evening and will be made so pleasant that saloons will find it difficult to win those for whom it is intended away from it. This church, the one to which Dr. Lorimer of Boston formerly ministered, is now served by Rev. Johnston Myers, whose preaching is thoroughly evangelistic and successful.

Rev. F. B. Meyer in Chicago

Sunday this noted evangelist was in Indianapolis. Finding that he could leave that city after midnight, he sent word that if desired he would speak twice Monday in Chicago, and then in the evening take a train for

Omaha, where he was engaged for three days. The audience-room of the Y. M. C. A. building was secured for him, and at half-past ten an audience, chiefly of men, filled every seat. His address, which was in his simple, attractive, thoughtful style, was on the quality of faith needed, and was full of encouragement and hope. In the afternoon he spoke to an equally large audience at the Chicago Avenue Church. Friday he returned to speak, at 10.30 A. M., in the Association Hall, and in the afternoon at the Chicago Avenue Church. The power of his message is remarkable. He is accompanied by Mr. Will Moody, who is filling his father's place without being at all like him, and winning friends for his work wherever he goes.

Appomattox Day

The surrender of Lee was celebrated by the Hamilton Club, April 9. The principal speakers were President Angell of Ann Arbor and Bishop Dudley of Louisville, Ky. President Angell took occasion to express his satisfaction with the wise, generous and patient course pursued by the United States in China, and his belief that through the position this country has taken the dismemberment of China will be prevented, and the people who occupy it enabled to fill a larger place in the world's history than they have yet had. Although the Chinese are unfortunate in finding their golden age in the past, he does not despair of their learning to look forward, as do other nations, and of developing nobler types of manhood than have yet appeared among them. He sympathizes with them in their indignation over the seizure of their territory by Germany, England, France, Russia, and even Italy, and cannot wonder at the protest which has been made, even through massacre. For Secretary Hay, who was one of his old pupils, President Angell has very great admiration.

The New City Council

As was anticipated, the council was organized Monday evening on a non-partisan basis. More chairmanships were given Republicans than Democrats, but not more than their majority in the council called for. But the most striking feature was the way in which bad men, or suspected men, were put on insignificant committees or left off them altogether. Notice has thus been given that if any ward desires representation on important committees it must elect good men to represent it. It looks as if the power of "the gang" were broken, and as if municipal affairs through the council, which has regained a good deal of its former influence, would be honorably managed. That we have so good a council is due to the Municipal Voters League, which for several years has analyzed every candidate's record and warned voters against objectionable men. Unable to prevent the election of some notoriously bad men, it has yet prevented the election of such a large proportion of them as to entitle it to the gratitude of the entire city.

The Chalmers Method

The additions to the church at Elgin, more than 200 at two communions, have caused so much surprise throughout the country as to bring many letters of inquiry to the pastor. His method is a simple one. Believing that our churches are over organized, he does away with all committees save two, one for all the men in the church, and one for all the women. These large committees are divided into sub-committees of convenient size, each with its own presiding officer, secretary, etc., and intrusted with the care of a certain section of the city. Each member of the church is asked to give about two hours a week to definitely Christian work. Persons are seen and

talked with who are known to be interested in religion, or not opposed to it, or who have letters from other churches, or ought to obtain letters, and are urged to connect themselves with the church they occasionally attend, and which they ought to support. Their names are given the pastor, who is thus able to devote his time to people whom he can most easily influence. The result is that while no one is asked to set aside any considerable portion of his time, the aggregate amount of work accomplished is surprisingly large. In general the service requested is gladly given, and so gratified are the people with the results that they willingly continue it. There are no extra meetings. The pastor has his classes for young people, whom he instructs in the fundamental principles of the Christian faith.

A Million Dollar Gift

In order to perpetuate the memory and complete the work of the late P. D. Armour, his widow and son have made over to the Armour Institute securities worth \$1,000,000, and producing an income of \$50,000 a year. The institute now has an income of about \$100,000. With the additional amount it will take the first rank among the engineering schools of the world. Mr. J. Ogden Armour is convinced that the school is doing a great work in technical education in the West, and with his mother is anxious that it have means still further to increase its efficiency. All the graduates have found employment at remunerative wages, and the demand for them has not been supplied. There are at present about 1,000 persons enrolled in the various classes. It is proposed hereafter to conduct the school on the elective system and to establish such new courses of study as may be needed. During his lifetime Mr. Armour gave the institute \$2,650,000. The additional million from his estate will bring his gifts up to \$3,650,000. There have been rumors of affiliation with the university, but no definite conclusions have yet been reached. In any event, Armour Institute will retain its name and its special features as a school of technology. The significance of the present gift is in the evidence it furnishes of the purpose of the son to carry out his father's wishes and make the institute one of the best of its kind in existence.

Professor King and the Theological Seminary

The secular press says that Prof. H. C. King of Oberlin has declined the invitation of the Chicago Theological Seminary to become its president and occupy the chair of homiletics lately held by ex-President Fisk. The truth is, no official action in reference to filling the vacancy has been taken. There have been conferences on the part of persons deeply interested in the welfare of the seminary with several persons, among them with Professor King, who felt, after giving the matter some consideration, that the duties of the presidency in this seminary and of the professorship open to him were less attractive than the position he now has at Oberlin. The friends of the seminary may be sure that no hasty action will be taken, and that efforts will be made to secure the right man for the place.

Lectures of President Barrows

Thursday afternoon President Barrows of Oberlin began a course of five lectures to the students of the seminary. The subjects are: Shakespeare, or Christianity in Poetry; Rembrandt, or the Influence of the Bible on Painting; Samuel Adams, or the Puritan in Politics; Wendell Phillips, or Christianity and Reform; Henry Ward Beecher, Orator, Preacher and Man. Dr. Barrows is always heard in Chicago with the deepest interest.

Chicago, April 13.

FRANKLIN.

Our Readers' Forum

The United States Minister to Japan

That was a handsome and a just word *The Congregationalist* said the other day in regard to Col. E. A. Buck. When, in 1873, I went to reside in Atlanta as field superintendent of the A. M. A., he and his wife and Bishop Gilbert Haven very kindly introduced us into their circle of friends, freedmen's man though I was. As I was planting a mission work at Tecumseh, Ala., where Colonel Buck was part owner with Gen. Willard Warner in the iron furnace of that name, those two men said to me, "You go ahead, and we will build a schoolhouse, to be used also for a church, and furnish a home for the teacher-preacher and pay one-half his salary." They did so.

Colonel Buck and the one-armed veteran, General Lewis, had the honor thrust upon them of being burned in effigy because the General, as postmaster, had appointed a competent colored person as clerk and the Colonel approved his act. The burning was in a principal street of Atlanta, in front of the government building. The Colonel has always been known there as the sort of Christian you describe. At the breaking out of the war he was principal of an academy in Maine. He resigned that, and after he had led his regiment through the war and then settled in Alabama, having had one or two Federal appointments, he was elected to Congress, after which at Atlanta he served as clerk of the United States District Court.

After he was appointed to Japan I wrote him a word of congratulation and spoke of the usefulness he might be to the missionaries, giving him the American Board list of their names and places. In his letter of thanks he said it would be his delight to render all the service in his power to the missionaries. I have been learning from varied sources his acceptableness and helpfulness in his office among that people.

March 23.

JOSEPH E. ROY.

A Bulgarian's Tribute to Dr. Riggs

The first time I saw Dr. Riggs was in the year 1862, when he visited the city of Sisto, on the river Danube, with Dr. A. L. Long. I was then a boy, just beginning to see the Christian truth in the Bible. Since that time I have seen him many times—in Philippopolis, Samokov and, especially, in Constantinople, where I was for three years in the Bible house in connection with the Bulgarian paper, *Zornitsa*. All these times I have seen the same noble, kind, peaceful, humble and unchangeable Christian man; and one of the blessed truths he has impressed on me is that there is indeed a life worth living even in this world.

As far as I know he was the first to call the attention of the Western evangelical world to our nation. In 1844-6 he prepared a Bulgarian grammar. He had a hand in the first Bulgarian periodical—*Lubostovic*—which was published in Smyrna, 1844-6. He has given us many hymns, which are sung now and will be sung in the future by thousands in our churches and families. He worked in the preparation of a Bible dictionary and of a New Testament commentary, which are the first books of the kind in our language.

But the grandest service he rendered our nation is the translation of the Bible into our modern language, in which he worked about twelve years. Of course he is not the only one that was engaged in this valuable work, but he was one of the leading spirits in it.

Many Bulgarians most earnestly desire that the more advanced Christians in America and Europe will continue to pray and work for Bulgaria, which is struggling for its life and welfare.

Samokov, Bulgaria.

A. S. TSANOFF.

What Has God Revealed

I wonder if those who profess to have had the call to preach the gospel realize the responsibility which they take upon themselves. It seems of infinite importance when one begins to dilate upon the naked truth to be cautious how he handle it. I think a little child, or one older with a childlike disposition, with the teachings of Jesus and the help of some kind friend and the co-operation of God's Spirit stands quite as good a chance for entering the kingdom as he would by listening to an elaborate discourse on the new theology or higher criticism. I think there are those within my knowledge who are ministering to their charges—and some very important ones—who will have to wait long for God's blessing to rest on their labors unless they learn to treat his Word with greater reverence and appear to have more concern for the salvation of souls. When it comes to pass that a Congregational minister in high standing in the presence of a congregation will burlesque those awful teachings of our Saviour with regard to the future of the finally impenitent by speaking of it as "a slow or quick roast," and other things from other sources of which I might speak, I wonder not at spiritual dearth in so many places.

A LAYMAN.

Congregational Interdependence the Need of the Hour

Permit me to commend most heartily the recent editorial on A Present Day Polity. Many hearts are longing for the emergence of a church polity that will enable us to follow truth where it leads, feed life what it needs, without committing the "government" to the tender mercies of every small borough whose mob may stir up a riot. Many hesitate to preach the truth (as Dr. Beach so well portrayed it, Feb. 9), because our democracy is so largely subject to mob rule; and there is no tyranny so heartless, no "imperialism" so dangerous, as that of the volatile, Democratic mob.

It is high time, in both church and state, we learned that principles and not institutions—not even declarations nor confessions nor constitutions, but principles, are vital. It is time we learned that the principles of democracy are centripetal not centrifugal, fraternal not hostile. Unless something is done "to better the status of the ministry" and conserve our philanthropic work, there are some who will preach the gospel from the shelter of a "secular" salary, as did Paul of old. The Declaration of Independence was magnificent. A declaration of interdependence is the need of the hour. Your suggestions to councils and associations seem to me entirely wise.

March 19.

C. A. O.

In and Around Boston

Presbyterian Women in Boston

Boston was for two days last week a Mecca for Presbyterian women interested in foreign missions. The Presbyterians have seven women's boards in various sections of the country. The one which has just been holding its thirty-first annual meeting in the Roxbury Presbyterian Church finds its constituency in New England, New York and three presbyteries in Kentucky. During the past year this organization has expended the large sum of \$72,000, supporting in the field sixty-three missionaries, while twenty-five are now at home, owing to the troubles in the East. In spite of the fact that Boston is not a Presbyterian center and the attendance was rather small, there was considerable enthusiasm. The president, Mrs. Henry N. Beers, was in the chair, and

the program was attractively arranged. One notable feature was a pithy discussion of methods of leading meetings, enlisting the young people, missionary literature, etc., in which several speakers took part, among them Miss Child of our own Board. The only evening session was a public lecture, with stereopticon views, by Rev. J. B. Dunlap of Slam.

Play Schools and Handicraft

Experts in this field of child culture addressed the Ministers' Meeting on Monday and presented cogent arguments for its general introduction to school and church life. G. E. Johnson, superintendent of schools at Andover, described in detail the summer play school in that town, and noted the helpful effects in the home and personal life of the boys and girls. About one hundred children were enrolled, using three schoolhouses. The kinds of handicraft, games and nature studies were numerous and carefully adapted to varying ages. The large possibilities of this sort of leisure work in its relation to character formation were emphasized. Mr. W. A. Clark of the Lincoln House, on Shawmut Avenue, outlined the plan of settlement work for boys in manual pursuits. The enrollment in the thirty courses is 300, sixty per cent. being Jews. The value of construction in life and industry is placed over against destructive tendencies.

The Captains of Ten—an organization within the First Congregational Church of Cambridge—was described in a paper prepared by Miss A. B. Mackintire. In its twelve years nearly two hundred boys have been members, entering at eight years and continuing until fifteen. The primary purpose is to teach the fingers the value of their own possibilities. He is a "captain of ten" who knows how to use them with diligence. After this club comes the Knights of King Arthur. A special result has been an increase of their interest in the religious life of the church. The particular topic for study by the club has been missions.

A committee of three, Rev. Messrs. Wallace, Pierce and Macfarland, was appointed to report upon the Ament-Twain discussion and to recommend action if desirable. The meeting welcomed its new moderator, Rev. F. E. Butler, and voted to hold its sessions hereafter at 10.30 instead of 10 o'clock.

Social Enthusiasm Among Club Women

That the 23,000 club women of New England are developing a permanent tendency, not only to social education and social exchange, but also to social service, was demonstrated at their splendid gathering last week, when 500 representative women of the New England district met in annual conference. For brilliancy of social functions, vital importance of subjects discussed and eminence of speakers the assembly has probably not been surpassed in any previous event of its eight years' history. Lieutenant-Governor Bates, Mrs. Julia Ward Howe and Hon. Charles J. Bonaparte were the speakers of the opening night, when Civil Service Reform was the topic. No session was more interesting, however, than that at the Auditorium in Malden when Community Betterment was the theme presented by Dr. Josiah Strong and Mr. Rollin L. Hartt. The first tersely presented facts of the growth of cities, coincident with which comes a diminution of churches and homes. Ever since Cain built the first city vice and evil have rioted in urban life. But the Bible gives the ideal of the perfect city, "the new Jerusalem." Mr. Hartt divides rural communities into three classes: some improving, some good and some on the down grade. It is the last which present the problem of rural degeneracy. Here is peculiarly the field for the home missionary in the support of religious institutions. The women's clubs can help in intellectual and social ways, as Mr. Hartt suggested in detail.

Vermont's Christian Progress

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction; C. R. Seymour, Bennington

Let Vermont Look Well to Her Bulwarks

It was expected in many quarters that after the legislature adjourned there would be at least a temporary abatement of agitation over the prohibitory law. Such, however, is not the case. Renewed interest has been stimulated by the recent organization in Rutland of a Local Option League, with branches in different parts of the state. A significant feature of this movement is the difficulty experienced in persuading men of high standing in the community to accept office either in state or local organizations. This circumstance, at least, suggests the inference that public sentiment is not so pronounced in its opposition to the present law as the supporters of high license with local option have been wont to claim. An additional stimulus to the discussion of this subject was the recent letter of Bishop A. C. A. Hall in the *Free Press*, in which he pleaded earnestly for the repeal of the prohibitory law in the interest of temperance. The letter has provoked many spirited replies, not only from the Anti-Saloon League but in the columns of the state press and from the pulpits. Among the most effective of these were a letter by Rev. C. R. Seymour of Bennington and a sermon by Rev. J. H. Reid of Bellows Falls, of which the former was reproduced entire, and the latter in part, in the *Free Press*. The Bishop's letter added nothing by way of argument to what had already been said on that side, but his exalted office and high personal character have undoubtedly given weight to stock arguments, and herein, from the Prohibitionists' point of view, lies the danger. We cannot believe that the state at large desires the repeal of a law which has served her temperance interests so adequately and is so well adapted to safeguard and advance them.

A Faithful Pastor Gone

Rev. Calvin J. Hastings died at the Royal Victoria Hospital, Montreal, March 21, at the age of fifty-three. He came of good New Hampshire stock, was a native of Canada, was reared in a Christian household and converted in boyhood. In early life he was a farmer, but in 1884 he entered the Presbyterian College, Montreal, and also pursued academic studies at McGill University, receiving his degree from the former institution in 1890. The next eight years were divided between three successful Presbyterian pastorates in New York, in one of which the church membership was trebled. Three years ago he accepted a call to the church at Colchester, where he labored with great earnestness up to the time of his death, his ministry, though brief, appreciably strengthening the church. Mr. Hastings was an instructive preacher and a painstaking and tactful pastor, and in his death not only his church but the religious forces of this section suffer a great loss. A wife and a daughter survive him. T.

Temperance Agitation

The State Anti-Saloon League has again visited Bennington. Preachers from abroad occupied most of the pulpits in the morning, that of the Second being notably filled by Rev.

J. H. Robbins, president of the New Hampshire League. In the evening a mass meeting was held, when Councillor Ernest Ferguson of Burlington was chief speaker. The enthusiasm was not so great as a year ago, and the contributions fell away from the standard then set, owing to local dissatisfaction with the amount of work done in this locality. It should be said, however, that the energies of the league for the past year have been largely expended at Montpelier in defeating the referendum measure, to which was attached an objectionable license law. A new license campaign has been started at Rutland, and the next two years will see continuous agitation.

The Last Decade in Vermont Churches

BY JOHN M. COMSTOCK

The writer has undertaken a little research into the status of organized Christianity in Vermont in 1890 and 1900, as shown by statistics of churches of all denominations, with a view to ascertain whatever figures may reveal as to the forward or backward movement of individual denominations and of religious work as a whole. The inquiry has been limited to three heads: (1) Number of churches, (2) number of ministers in actual pastoral service, (3) number of church members. The facts in each case have been sought from official sources.

The returns of the census of 1900 show an increase of the population of the state during the decade of 11,219, or 3.3 per cent. This gain is largely due to the growth of cities and larger towns. The number of Catholic churches has increased from 60 to 86, that of priests in active service from 50 to 70, and the Catholic population (the authorities giving that instead of communicants) from 46,000 to 57,000.

We note that the increase in Roman Catholic population is almost precisely the same as the increase in the total population of the state. This increase is, of course, due to immigration and the natural growth of families. The few Jews—represented by one synagogue—have probably increased slightly in the decade. Hence it will be seen that the Protestant population has remained practically stationary.

The following table of Protestant statistics contains a few omissions. The few Unitarian churches apparently keep no statistics—at least none could be obtained. From a body of Advent Christian churches of considerable size no returns have been received. Others

tioned below. From these satisfactory responses could not be obtained. This table shows the number of church organizations, ministers in actual pastoral service and communicants, including in the Methodist churches only those in full connection.

A study of this table reveals that while the field for Protestant church work in the state has remained practically unchanged, the number of Protestant churches has increased five per cent., of employed Protestant ministers nine per cent., and of Protestant church members five per cent. If the last calculation were made on the basis of resident rather than total membership it would probably show a slightly smaller increase, but this could hardly be done for most denominations.

Congregationalists still lead, as always, in organizations and membership, though Methodists surpass us in size of ministerial force. The percentage of gain in membership of each of these two leading denominations is the same—six. It will be noted that of the larger denominations the Protestant Episcopal Church shows the largest gain—sixteen per cent. The entrance of the Salvation Army, with stations in five of the larger towns, and the first appearance of two of the smaller Methodist bodies, the Evangelical Association and the Free Methodists, are features of the decade. A loss of twenty-five per cent. in the Free Baptist membership is a fact painful to these worthy brethren, once a much more prominent element in the religious life of the state. We may also lament the gradual and now almost total disappearance of the Friends, who were among the first in the field, and were once strong in some sections.

Vermont is the most distinctively rural of all the New England states, and its population has made the least advance for several decades. While too hasty deductions should not be made from such figures as have just been given, their compiler submits that at least they do not show a decline of religion or a relapse into barbarism.

Home Missions Illustrated

Miss Lydia Hartig, under the auspices of the Women's Union, is happily illustrating home missions to Vermont. While not exactly bringing coals to Newcastle, she is, nevertheless, intensifying the sense of the needs of numerous localities of New England by the vivid picturing of similar needs in the West and South. Having canvassed Rutland, she is now in Bennington for a fortnight, entertaining not only the people of the churches,

	1890			1900		
	Churches	Ministers	Members	Churches	Ministers	Members
Congregational.....	198	138	20,570	210	143	21,823
Methodist Episcopal.....	171	169	17,003	189	161	18,057
Baptist.....	105	63	8,756	96	74	8,582
Protestant Episcopal.....	50	29	4,286	65	39	4,981
Universalist.....	34	27	1,588	40	30	1,816
Free Baptist.....	42	26	2,398	35	23	1,787
Seventh Day Adventist.....	18	10	475	21	10	545
Christian Connection.....	8	7	600	6	6	542
Presbyterian.....	2	2	300	3	3	351
United Presbyterian.....	3	3	219	3	3	292
Ref. Presbyterian Gen. Synod.....	2		145	3	3	205
Ref. Presbyterian Synod.....	5	4	204	3	2	134
Disciples of Christ.....	2	2	500	2	2	336
Friends.....	3	3	237	3	3	222
Wesleyan Methodist.....	7	5	205	4	4	150
Salvation Army.....				5	10	119
Evangelical Association.....				1	1	55
Free Methodist.....				2	2	36
Swedish Evangelical Mission.....	1	1	30			
Independent.....	3	2	78	4	3	172
Total.....	660	481	57,592	695	522	60,205

not accounted for are one or more Swedish Lutheran churches and a few Welsh churches not connected with any denomination men-

but of hamlets and districts, with a well-selected lot of views, taken by herself, and with much cleverness in word painting. C.

Life and Work of the Churches

"A Congregational Church is a Church of Christ and nothing else—without sectarian symbols or sectarian arrangements."

Easter Harvests

The evangelistic effort of the past winter in many churches continued through Lent, culminating in services of great impressiveness during Holy Week. A partial idea of results in changed lives can be secured by a glance at the Easter accessions, which seem to have been general throughout the country. Of the comparatively few which came to us we specify those numbering more than ten.

In this rising scale, Snohomish, Wn., leads with 13; Fond du Lac, Wis., follows with 17 on confession, largely secured through the pastor's class; Ottawa, Ill., comes next with 19, all but two on confession; then South of Springfield, Mass., with 20, on confession 17.

Waverly Church of Jersey City, N. J., has recently received 41, on confession 22. Only 12 of these, however, came at Easter. The money offering that day—another sort of harvest—was \$498 toward the church debt. The five churches of Columbus, O., report 54, of whom 16 came from Eastwood and 13 from South, 10 on confession.

Plymouth of Youngstown, O., leads the next group, with 24, all but two on confession. First of Grand Rapids, Mich., and Plymouth of Lansing report 25 each, the former with 20 and the latter with seven on confession; while Mt. Pleasant of Washington, D. C., brings the number to 27, of whom 22 are adults. This is the largest ingathering at a single communion in its history and increases the roll to 412. The church received 21 in February.

And now the figures rise to 43—46 from Dunlap, Io., 44—61 from Oakland, First, Cal., 58—66 at Owosso, Mich., and 70 at Mattoon, Ill. This last deserves a little extra space in which to tell its story:

After bringing all the tithes into the storehouse and wiping out its long-standing debt, the church held four weeks of special services. Results were shown, at least in part, when the pastor, Dr. J. H. Wilson, headed a column of seventy persons into the auditorium to confess publicly their faith in Christ. Among these were lawyers, doctors, bankers, merchants, railroad engineers and conductors and twenty-four "children of promise," ranging in age from eight to sixteen. The decorations, the music and the spirit of the occasion were all in harmony, and the service made an indelible impression upon the minds and hearts of the audience.

A Massachusetts Pastor Educating Cuban Boys

Rev. Geo. L. Todd, who left Merrimac last September to become pastor of Central Church, Havana, has resigned this position to accept that of superintendent of the Reform and Industrial School for Cuban Boys at Guanajay, about thirty miles distant.

The object of the school is to train Cuban youth in various branches of industry and to make them good citizens. Mr. Todd has the entire management of the school, which numbers over 450. He has seventy assistants. He was urged to accept the position by Governor-General Wood and Major Greble, also by the Home Missionary Society, under whose auspices he went to Cuba. While regretting the loss of his pastoral service, the society believes him admirably adapted to the duties of his new field, which offers a large opportunity.

Rev. E. P. Herriek has been placed in charge of Central Church and is carrying on the work efficiently. G. W. C.

What a Church Can Do

It has often been said of certain ministers that they could accomplish most effective service, provided they were given "time to work out their plan." In this light churches should be more frequently considered. Yet it is true that a devoted and serving congregation is the outcome of a care-taking ministry. Given an earnest, diligent and faithful pastor, who will abide with it during years of development, it will make its record for general helpfulness in its own community and will reach out beyond.

These principles find point in the ministry of Rev. G. A. Hall of Peabody, Mass., which passed the fifteenth mile-post last Sunday. The pastor noted the event in an anniversary sermon.

The Peabody Church has been ministered to by men prominent in our Congregational life, among them J. O. Murray, later dean of Princeton, Dr. W. M. Barbour, afterward of McGill University, and Dr. W. G. Sperry, now president of Olivet. The present pastor came here directly upon graduating from Hartford and has given his undivided attention to the development of the best life of the town. With the co-operation of a harmonious church much evident progress has been made, though business interests have been unfavorable, and the Protestant population has gained but slightly.

During the last fifteen years 221 persons have been received into fellowship, 142 on confession. For benevolence \$32,500 have been given. The ministry of our communion has drawn two young men from this church since Mr. Hall's coming—Rev. Messrs. F. A. Poole and Josiah Poeton.

In face of unfavorable conditions in the community, the church has also prospered in material things, spending \$66,000 for home work. About \$11,000 have been used in beautifying the auditorium and in enlarging the edifice to include an additional parlor and an exceptionally commodious study for the pastor. The improvements within harmonize with the historic colonial decorations. Eight memorial Tiffany windows adorn this interior, and another will soon be placed in remembrance of Deacon Richard Smith, recently deceased. With new oak pews, electric lighting and other tangible renovations, long-time absentees would scarcely recognize this temple. Withal the church is absolutely free from debt. W. P. L.

Boys' Y. M. C. A. Convention

The conference of the junior department of the Y. M. C. A. of Massachusetts and Rhode Island was held in Pawtucket, March 22-24. It was the most striking convention of boys ever held in this city—for that matter it was the most suggestive convention ever held here. Delegates' badges were worn by 330 boys, ranging in age from ten to eighteen. Clean, bright, intelligent and attractive, they won attention wherever they went.

Their meetings compared favorably with those of any well-ordered assembly. They were quick to see a point, earnest in debate and sweet-spirited in all they did. Christ was their theme and the uplifting of men and boys their object. It was a convention of rare merit—in itself a prophecy. Our future citizens, leaders and soldiers, if need be, are to come from such as these. J. J. W.

An Influential Layman

Edwin Rogers, who died at North Adams, Mass., April 9, at the age of seventy-nine, was one of the best known Congregational laymen in western Massachusetts, and a man of strong individual characteristics. His long

life was full of variety and interest, and his Christian service equally varied and effective. He was postmaster for nineteen years, receiving his appointment from President Lincoln in 1861. As the genial landlord of the local hotel and the summer resort at Heron Island, Me., he won many friends. He was chorister of the church for many years, an outspoken abolitionist and acquainted with the intricacies of the underground railroad. Temperance and the virtues of the Pilgrims were themes that called him often to the lecture platform, where he scored notable successes.

Conditions in the Suffolk West

At the April meeting of this conference, which comprises twenty-six churches, held, April 10, at Leyden Church, Brookline, Rev. E. H. Byington's admirable report on their work brought out some interesting facts, of which we chronicle a few.

The estimated attendance at the morning service very nearly tallies with the membership, while that in the evening is only about a third as large. The number under the influence of the churches, thus constituting their field, is estimated at about three times their membership. In the Sunday school Drs. McElveen and Berle, Rev. Messrs. Gilman, Whiting and Houghton teach regularly, and other pastors occasionally. About half the schools use the Pilgrim lesson helps, the others Blakelee's or Peloubet's. The reports on Sunday observance showed that while more latitude is taken than formerly in social and out-of-door lines, as a rule the day is a quiet one, and the changes do not necessarily indicate a decline in true religion. The additions on confession were 244, about a third less than the average throughout the country. This may be explained by the character of the constituency, a large proportion of whom are already members. Interesting points were also made in regard to the midweek meeting and the Sunday evening service.

Wat's Diamond Anniversary

This fine old church celebrated simultaneously, April 14, its seventy-fifth anniversary of organization and the tenth of the coming of its pastor, Rev. Austin B. Bassett. The church has had nine pastors, among them Rev. Parsons Cook, the first incumbent, who served nine years, Rev. A. E. P. Perkins, who preached twenty-nine years, and Rev. A. T. Perry, now president of Marietta College. Mr. Cook was settled with the provision that he should preach but forty-eight Sundays in the year, the preachers for the remaining four being chosen by representatives of other denominations in the society.

The exercises began with a historical sermon by the present pastor, in which he paid tribute to his predecessors in office and to prominent laymen. At the women's meeting, held in the chapel, which had been repaired at a cost of \$1,500, an interesting feature was a paper by Mrs. A. E. P. Perkins, widow of the pastor who served longest. The Sunday school also held anniversary exercises, with greetings from former superintendents and an address by Pres. G. Stanley Hall. The reminiscence service included speeches by neighboring ministers and by sons of former pastors; there was an exhibit of articles of historic interest, and the closing session was signalized by addresses from Pres. A. T. Perry and Dr. F. E. Clark.

The house of worship, remodeled in 1888, at an expense of \$14,000, has an interior surpassed in beauty by those of few Protestant churches in western Massachusetts. In benevolence the church has an enviable record,

its gifts aggregating \$185,000, besides private benefactions exceeding \$100,000.

Manhattan and Round About

THE TABERNACLE'S PROSPERITY

Broadway Tabernacle is rejoicing in the fact that its floating debt of about \$30,000, which has been accumulating for a number of years, dating back even as far as Dr. Taylor's time, has been entirely wiped out by subscriptions announced by Dr. Jefferson, Easter Sunday. The amount subscribed was not only sufficient to cancel the old debt, but a handsome balance is left with which the expenses of the current year can be met. A \$50,000 mortgage on the church property is not affected by the fund which has just been raised, but the Tabernacle is progressing so rapidly under Dr. Jefferson that there is little doubt that this too will be paid before long. At the Easter morning service twenty-three new members were received, the largest number to join at one time in about twenty years. Among them were two Japanese.

MANHATTAN DISCUSSES FEDERATION

Manhattan Association met with Park Church April 10. Four candidates for licensure were examined, and all made an exceptional record. Their names were H. G. Kribs, G. W. Locke, J. C. Whiting and Dr. J. D. Stoops. There was an informal talk on the recommendations of the Committee of Nine, but no resolutions followed. The trend seemed to be unfavorable to a committee to collect money for the benevolent societies, and also to the proposition to reduce the number of secretaries. In the case of the latter, the point was made that fewer secretaries would result in less work being done. One address was made favoring the proposition for a joint annual meeting, and one against it.

A WELL-CHURCHED DISTRICT

The "upper west side" of Manhattan, as that part of the city which lies west of Central Park and between 59th and 110th Streets is popularly called, is to have another downtown church moved into it. St. Ignatius's Episcopal, now on West 40th Street, has bought property on the corner of West End Avenue and 87th Street and, in spite of protests from most of the seven Episcopal churches already established in the district named, has received permission from the standing committee of the diocese to move its parish hither. It is surprising to note the number of downtown churches that have in times past moved into this west side section. Thirty-three, including Catholic, are now there, and of them thirteen were originally organized and established downtown. The district is largely populated, it is true, and with its thirty-three churches has but one for about every 4,500 of population; but there is a strong sentiment among the churches against any others coming in, and the feeling among the Episcopalians against the move of St. Ignatius's was accentuated by the fact that it stands, as does perhaps no other church in the country, for everything High Church and ritualistic. It may be of interest to note the denominations represented in the thirty-three churches. Episcopalians have seven, Presbyterians and Catholics five each, Methodist, Lutheran and Scientist three each, Universalist, Baptist and Reformed two each. The only Congregational church in the district is the Manhattan.

A NEW BAPTIST PASTOR

After having searched for a suitable man for a year and a half, the Fifth Avenue Baptist Church and society have unanimously decided to issue a call to Dr. R. P. Johnson to succeed Dr. Faunce as its pastor. The latter, it will be remembered, resigned the pastorate in order to become the president of Brown University. Dr. Johnson is now pastor of the Third Baptist Church, St. Louis, and is a

graduate of William Jewell College and Southern Baptist Theological Seminary. He has been in his present charge for about three years and has been so successful that strong inducements, it is said, are being offered him to keep him in St. Louis. It is stated here, however, that he has practically accepted the call to the Fifth Avenue Church and will begin his work here early in the summer.

CENTRAL'S OPENING PASTORATE

About 600 men and women connected with Central Church, Brooklyn, attended a reception tendered Dr. and Mrs. Cadman on Easter Wednesday evening in the church parlors. It was the first opportunity given all the members of the congregation to meet Dr. Cadman and his wife socially, and the large attendance showed the favor with which he is already regarded. There was no formal program, and music from an orchestra served to make the people feel free to talk to one another and to have a good time generally. A portrait of Dr. Behrends, just painted by Miss Sawyer, was hung in a prominent place and was much admired. Forty-four new members were received into the church Easter Sunday. The attendance at the evening services has increased threefold since Dr. Cadman became pastor.

PARKVILLE'S BRIGHT OUTLOOK

Parkville Church, Rev. M. P. Welcher, pastor, is just completing a celebration of its thirty-fifth anniversary. It was of this church that Rev. Edward Beecher, elder brother of Henry Ward, was pastor in his advanced years. It had a trying time up to about three years ago, including litigation about location. There was a fire, and a contractor failed. In January, two years ago, the present handsome brick edifice was dedicated, and since then steady progress has been made. Mr. Welcher is doing good work, and there is a vigorous Sunday school. The church is in a growing part of Brooklyn and ought in time to have one of the strong congregations of the borough.

C. N. A.

An Ohio Survey

FIGURES

The Ohio tables went to the Year-Book Feb. 19. One church was dropped and three added, leaving 253. Eleven churches in neighboring states belong to the Ohio Association. Within the state are 39,776 members, a gain of 835. The gains were in Toledo, Cincinnati and Cleveland, and in Grand River and Plymouth Rock Conferences, while in central and southeastern Ohio and in the two Welsh conferences there were slight losses. Cleveland now has 6,337 church members, while Toledo has 2,492, Columbus 2,376, Oberlin 1,772, Akron 1,385, Cincinnati 1,151, and Mansfield 1,023. The largest eleven churches are Oberlin, First, 992; Akron, First, 902; Cleveland, Euclid Avenue, 888; Columbus, First, 868; Toledo, First, 830; Cleveland, Pilgrim, 824; Oberlin, Second, 780; Mansfield, First, 725; Cleveland, Hough Avenue, 554; Painesville, 525; Medina, 520. The Toledo churches have added about 900 in two years. Benevolences have fallen off \$15,000, which is \$10,000 less than the last year's special gift of the Marietta church to the college. Home expenditures are less by \$26,000, as there have been no large building projects during the last year.

CLEVELAND

The club closed a successful year with its annual meeting March 18. Secretary Beswick, who was re-elected, reported a membership of 219, the largest in the history of the club. A vigorous canvass for increase added 103. The treasurer handled about \$1,000, beside a fund of \$325, and the club is about \$100 better off than a year ago, a small deficit giving place to a surplus. Two-fifths of the members are non-resident, in 29 towns and villages, Oberlin and Lorain leading, with 22 and 10. Cleri-

cal members are about 30 per cent. and lay 70 per cent. Eighteen city churches are represented, Euclid leading with 42, Pilgrim, First and Plymouth following, with 21, 12 and 10. Dr. Hiatt was elected president. The topic was The Victorian Age, and of six excellent addresses those of Dr. Alice H. Luce of Oberlin, on The Victorian Literature, and Rev. Charles Lemoine of Mansfield, late of Leeds, Eng., on The Progress of Nonconformity During the Victorian Era, were notable.

The five West Side churches, with Bethany Presbyterian, have been holding an extended series of union meetings, leading up to and including Easter. The preaching is by the pastors in alternation, and for one week with each church. The meetings are helpful, and the only cloud is in the long illness of Rev. E. T. MacMahon, the devoted pastor of Grace Church.

Trinity has closed a prosperous year, with reduction of its debt, and the pastor, Rev. R. A. George, goes to Nome, Alaska, for six months, in search of funds to wipe out the remainder. Hough Avenue is in the midst of successful special services under Evangelist C. H. Yatman. Park has given a pleasant reception to Rev. and Mrs. E. O. Mead. Dr. Burroughs, on account of trouble with his broken arm, has been obliged to cease his acceptable service at East Cleveland. Rev. C. H. Lemmon, in six completed years of service with Union Church, has received 133 members, eighty-five on confession. But by far the greater part of such a pastorate cannot be told in figures.

ELSEWHERE

Toledo still seeks the right men for two great fields. In Cincinnati the magnificent debt-raising campaign of Rev. D. M. Pratt came to a happy end. Newport calls a man to take up the heroic work of Rev. S. G. Heckman, who has to go to New Mexico for health. And Mrs. Harris is seriously ill again from overwork at Storrs. Springfield, First, has renovated and decorated, entering the clean house with a sermon on, "Create in me a clean heart, O God." Zanesville, First, secures as pastor Rev. J. A. Jenkins, late of St. Paul, Minn., but more recently of Oberlin Seminary, who supplies until May and then takes up the pastorate.

The cheerful sound of the hammer of the program-builder seasonably follows the departing music of the maple sugar maker, and promises something almost as good in the April meetings of the conferences. J. G. F.

Federation in Ohio

At the annual meeting of the Ohio Congregational Association, held at Elyria last May, a committee of three was appointed to call a conference to organize a state federation of churches of various denominations to promote co-operation in certain lines of Christian work. In pursuance of this object twenty ministers and laymen met in Columbus, April 9, and an organization was effected. The following officers were chosen: Dr. J. W. Bashford, president of Ohio Wesleyan University, chairman, and Rev. C. H. Small of Springfield, secretary. Methodists, Presbyterians, United Brethren and several other denominations were represented; the proceedings were spirited and the movement will be vigorously pushed.

N.

Portland Rallies for the Board

The president of the American Board, two secretaries, Drs. Daniels and Barton, five missionaries, H. P. Perkins, the Ewing brothers, J. C. Perkins and F. M. Chapin, descended upon Portland and Yarmouth last Saturday, and when they came away, Monday morning, the city, Congregationally speaking, was considerably aroused over the Twentieth Century Endowment Fund of the Board, to push which was the special object of these emis-

saries of the Board. There was a social gathering at ex-Mayor Baxter's house Saturday evening, at which Messrs. Capen, Daniels, Barton, Proctor, the Ewings and H. P. Perkins spoke to a company representing the ministers and laity of the city. On Sunday all the Congregational churches but one listened to representatives of the Board. The result of the visit is a very substantial addition to the fund, which is growing perceptibly from week to week.

President Capen and Secretary Daniels were guests of the Connecticut Valley Congregational Club at its last meeting, when both made addresses. Next Friday, at the invitation of the corporate members of Worcester, a company will come together to listen to Mr. Capen, and in Springfield on the following Sunday he will occupy two of the prominent pulpits. Massachusetts is certainly disposed to do her full share toward this important fund.

Alabama's Annual Gathering

The meeting of the association was held at Birmingham March 29-April 2. The program was full and appropriate, and the participants did not disappoint the expectant audiences that filled the little house of worship.

The Birmingham church needs a new and larger building. Those who have attended these Southern associations in former years miss many who, in the early days, were pastors and leaders in the A. M. A. schools. Most of them have given place to their former colored pupils, who are taking up the work so nobly started almost before the smoke of the Civil War had cleared away. Here and there a few remain to guide and perfect Congregationalism in Southern soil. Of these there were at Birmingham Rev. G. W. Andrews and his wife, Prof. and Mrs. E. C. Silsby of Talladega College and Miss M. K. Lunt, for years a faithful missionary of the A. M. A. These and others like them have faith in the Negro's ability to rise, through education and Christianity, to true American citizenship.

Four strong, helpful sermons, by as many colored pastors, were preached, while others filled, on Sunday, many of the pulpits of the colored Methodists and Baptists of the city. By request Rev. S. W. Howland preached at the white Presbyterian church. Dr. and Mrs. Howland, formerly missionaries to India, several times addressed the association, greatly to its profit.

Notwithstanding gains in church membership and home expenses last year, the benevolences fell off considerably. This deficit all declare shall not be repeated. Much repairing of church buildings drew away the funds from the benevolent column.

The following were among timely topics discussed: Education Which Trains for Citizenship, led by Rev. C. L. Harris; Our Watchword for the New Century, Rev. J. R. Sims; Race Character as Revealed Through Race Music, Rev. T. J. Bell; What Shall Our Ministers Read? Rev. Spencer Snell. The last named speaker is moderator of the State Association, and has been chosen to represent that body in the next National Council.

E. J. P.

Among the Seminaries

ANDOVER.—Dr. F. E. Clark, class of 1876, gave his lectures on Christian Nurture before the Society of Inquiry, compacting the four lectures into two and greatly interesting the students in the methods and results of Christian Endeavor work.

Professor Ryder led the daily services of Holy Week, the Christian Conduct of Life being the general subject.

BANGOR.—The last address of the pastoral lecture course on Elements of Success in the Ministry was given by Rev. E. L. Marsh. The course was instructive and interesting, and the last address proved a fitting climax to the series. The other speakers were these:

Rev. Drs. J. L. Jenkins, and O. W. Folsom, Rev. Messrs. C. S. Patton, R. T. Hack, L. D. Evans, A. H. Wright and Norman McKinnon. The last of the series of oratorical exercises consisted of papers by the upper class men and discussions by those of the lower class.

Dr. Clark of the Y. P. S. C. E. gave two addresses on Christian Nurture, which were listened to by an appreciative audience of students and friends.

YALE.—Rev. W. J. Mutch of Howard Avenue Church gave a series of three lectures before the Senior Class on problems connected with catechetical instruction, with an interesting account of his own efforts, which have been unusually successful.

The final lectures in the mission courses were given by Rev. H. C. Perkins on Present Conditions and Needs in India. As Mr. J. P. Deane, who has conducted the work in missions for two years, is obliged to give it up at the end of this year, Mr. J. T. Stocking has been appointed to have charge of it next year. The course will be made a regular elective instead of an extra as heretofore. Mr. J. T. Stocking has been appointed to the Hooker fellowship from the Senior Class. The following men have been appointed as Com-

mencement speakers: J. T. Stocking, G. L. Omwake, C. W. Merriam, E. L. Heermance, F. Q. Blanchard. Dr. Lyman Abbott will preach the anniversary sermon, May 12, in Center Church.

Owing to the decision of Dr. Gordon to cancel all his engagements for the spring, the Lyman Beecher lectures will be given next fall. The regular lecturer for the year 1901-02, Dr. Washington Gladden, will arrange his lectures for the spring of 1902. His subject will be The Pulpit in Its Relations to Present Social Conditions.

Unusual interest in athletics has been manifested, and a baseball team has been formed which will play a match game with Hartford Seminary during the spring.

Record of the Week

Calls

ARNOLD, WM. A., Edmonds, Wn., to Cathlamet. Accepts.
BLAIR, ALLAN J., to remain a fourth year at Tipton, Mich. Accepts, supplying also Union ch. near by.
BROOKS, EDWARD L., Detroit, Minn., accepts call to Hutchinson.

Continued on page 635.

Woman's Work

in preparing appetizing and wholesome food is lightened by this famous baking powder.



Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings

Absolutely pure. It adds healthful qualities to the food.

ROYAL Baking Powder

The "Royal Baker and Pastry Cook"—most practical and valuable of cook books—free to every patron. Send full address by postal card.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

What It Represents

A View of One Copy

Have you ever asked, What is involved in the production of a single copy of a paper like *The Congregationalist*? Since the transfer of this property to the Sunday School and Publishing Society, the amount of energy, time and capital needed to make such a journal has attracted the attention of many who have heretofore given it no consideration.

And in reality the entire effort of this office with its corps of editors, heads of departments and valued assistants is focused upon a single copy. If you regard that one as your own, perhaps *The Congregationalist* will rapidly rise in value.

There are two important factors in the success of any modern journal: one is active within the paper, the other resident in the reader.

Our Part is in the issuance of a newspaper which is

A purveyor of religion, emphasizing twentieth century ideals and methods.

An interpreter of current thought and events within and outside of the church.

An auxiliary of the home, the school, the pulpit and the church.

Your Part is met in practical co-operation through

An intelligent knowledge of The Congregationalist's standards and methods by a regular reading of its columns.

A sympathetic attitude which uses the reader's privilege to improve the publication and not discourage it.

The recognition of the value of such a paper to all departments of Christian activity.

A readiness to give The Congregationalist your fullest indorsement in the home, the neighborhood and the church.

An illustration of Our Part is this issue. By way of indicating what the Reader may do we ask:

Will you help us to the appointment of an agent in your church if there is none now?

To whom can we send this paper for 12 weeks for 25 cents on trial?

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 22. Change of time from 10 A. M. to 10:30 A. M. Speaker, Mr. Snyman of South Africa, formerly on the staff of General DeWet.

WOBURN CONFERENCE, Myrtle Ch., Medford, Mass., April 23, 2 P. M.

NORFOLK AND PILGRIM BRANCH, W. B. M. Annual meeting, Whitman, Mass., April 23, 10 A. M.

WOMAN'S H. M. ASSOCIATION, Attleboro, Mass., April 24.

WORCESTER SOUTH CONFERENCE, Rockdale, Northbridge, Mass., April 25.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS, Washington, D. C., May 9-15.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Boston, May 14-16.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., June 5-11.

MOUNTAIN WORKERS' CONFERENCE, Tusculum, Tenn., June 6-20.

INTERNATIONAL Y. M. C. A., Boston, June 11-16.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Cincinnati, July 6-10.

AMERICAN BOARD FOR FOREIGN MISSIONS, Hartford, Oct. 8-11.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

SPRING STATE MEETINGS

New Jersey,	Baltimore, Md.,	April 23.
Missouri,	Sedalia,	April 23.
Oklahoma,	Hennessey,	April 25-28
Rhode Island,	Woonsocket,	May 28, 29
Kansas,	Wichita,	May 2-6.
New Hampshire,	Rechester,	May 7-9.
Illinois,	Galesburg,	May 20.
Indiana,	Fort Wayne,	May 14-16
Massachusetts,	Andover,	May 21.
Ohio,	Huntington, W. Va.,	May 14-16
Iowa,	Burlington,	May 21.
Michigan,	Charlotte,	May 21-23
Pennsylvania,	Lansford,	May 21-23
New York,	Walton,	May 21-23
Connecticut,	New Haven,	June 18, 19
So. Dakota,	Beresford,	May 21.

COMING STATE C. E. CONVENTIONS

Alabama,	Montgomery,	April 26-28
Utah,	Salt Lake City,	April 26-29
So. Carolina,	Charleston,	April 23-25
Idaho,	Wiser,	April 25-27
No. Carolina,	Winston-Salem,	April 25-28
Oregon,	Salem,	May 17-19
West Virginia,	Fairmont,	May 21-23

Deaths

JENKINS—In Randolph, Pa., April 4, after a long illness, the wife of Rev. John J. Jenkins.

CHARLES C. GRANT

Deacon C. C. Grant, well known in the work of the Congregational church in Auburn, N. H., died of organic heart disease March 30, aged 79 years.

Mr. Grant united with the Congregational church at thirteen and has been a consistent member ever since. For thirty-seven years he has been deacon of the Congregational church in Auburn and has spared no means to prosper that church. He always did what he believed God wanted him to do, and won respect from all by his sincerity, integrity and uprightness.

HUMORS

and The Digestive Organs

Some humors are inherited; others are acquired, commonly through derangements of the digestive organs.

Whether inherited or acquired, they are radically and permanently removed by

Hood's Sarsaparilla. It cleanses the blood, perfects digestion, cures dyspepsia, stops all eruptions, clears the complexion, builds up the whole system.

For various reasons humors are most quickly removed in the Spring.

Buy It Today

"I was troubled with my stomach and had blotches on my face. Finally I began taking Hood's Sarsaparilla and one bottle entirely cured me." MISS ETHEL MIXER, Clarksburg, Mass.

Begin taking Hood's Sarsaparilla at once.

DIGITO MONSTRARI



The man who has adjectives to shed should prepare to shed them right here.

Perhaps we are extravagant about this table, but we have at least the courage of our convictions. We call it *unquestionably the finest and most classic of all Colonial designs seen in these warerooms in the past twelve months.*

It is not the sort of piece which should be described with a peddler's exactitude. Notice a few things—the great, sweeping track of the base, the seven Doric columns

rising above it, the deep, cross-banded box frame, and, more than all, the austerity of Greek lines in the whole design.

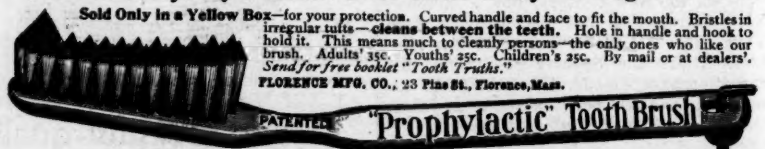
The wood is the old-growth, richly-veined, tough mahogany of Honduras—the wood that turned the edges of the first tools which tried to work it.

PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,

48 CANAL ST., BOSTON.

I am in everybody's mouth three times a day—or ought to be.



Sold Only in a Yellow Box—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—cleans between the teeth. Hole in handle and hook to hold it. This means much to cleanly persons—the only ones who like our brush. Adults' 35c. Youths' 25c. Children's 25c. By mail or at dealers. Send for free booklet "Tooth Truths."

FLORENCE MFG. CO., 23 Pine St., Florence, Mass.

PATENTED

"Prophylactic" Tooth Brush

Established 1858.

J. S. Waterman & Sons,

Funeral Undertakers and Embalmers

2326 & 2328 Washington St.

Open Day and Night.

Telephone, Roxbury 72 or 73.

Personal attention given to every detail. Chapel and other special rooms connected with establishment. Competent persons in attendance day and night.

HOOPING-COUGH CROUP

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William St., N. Y.

CLOSET AND ALTAR Meditations and Prayers for personal and family use at The Quiet Hour.

\$1.00 postpaid The Congregationalist Boston, Mass.

Life and Work of the Churches

(Continued from page 633.)

Record of the Week

CHASE, SAM'L B., to remain a sixth year at Millett, Mich.
 DAVY, JAS. J., Cando, N. D., to Presb. Ch., Fayette, Ida. Accepts.
 DILL, A. C. (Presb.), New York, N. Y., to Niagara Falls. Accepts.
 ENDERS, GEO. C., to remain a third year at Pittsfield, O. Accepts.
 GRAY, SAM'L H., Hillsboro and Kelso, N. D., to Sentinel Butte, N. D., and Wibaux, Mont.
 GREENAWAY, BRANDON, Montreal College, to Bowmansville, Ont. Accepts.
 LUCAS, BARTON A., Alton, N. H., to First Ch., Marshfield, Mass. Accepts.
 MACATEAL, HOWARD S., St. Louis, Mo., to First Ch., Akron, O. Accepts.
 MOODY, CALVIN B., Pilgrim Ch., Minneapolis, Minn., to Danforth Ch., Syracuse, N. Y.
 MORRIS, MAURICE B., to pastorate of Bethany Ch., Minneapolis, where he has been supplying for the past six months.
 NISSEN, NEIL, Oberlin, O., to Lamont and Eastmanville, Mich. Accepts.
 PRATT, N. MILLER, New York, N. Y., to Monson, Mass. Accepts.
 RICHMOND, GEO. C., recently of Somersville, Ct., to Prescott, Mass. Accepts.
 ROBERTSON, ALBERT A., Peoria, Ill., to Neponset, Ill., and Ruthven, Io.
 ROGERS, ENOCH E., lately of Lamberton, Minn., to New Paynesville. Accepts.
 ROOD, JOHN S., Moorhead, Minn., to Vine Ch., Minneapolis.
 SMITH, WM. R., Udall, Kan., to Partridge. Accepts.
 STANTON, JAY B., Carsonville and Port Sanilac, Mich., to Glenwood, Io. Accepts.
 STOCKWELL, CYRUS K., to remain a third year at Vicksburg, Mich.
 WESCOTT, WM. S., Chicago Sem., to Poplar Grove, Ill. Accepts.
 WILEY, HORACE S., Chicago Sem., to Hillsboro and Kelso, N. D.

Ordinations and Installations

BLOOD, CHAS. R., o. Rantoul, Ill., April 2.
 BURNETT, WM., o. Greenlake Ch., Seattle, Wn., March 19.
 THOMAS, IVOR, 4. Wind Gap, Pa., April 7. Parts by Messrs. R. S. and D. P. Jones. Mr. Thomas will serve Wind Gap in connection with Bangor, his present charge.
 RICHARDSON, FRANK H., rec. Morris, Minn., March 27.

Resignations

COLLINS, WM., Kincardine, Ont.
 DAVISON, THOS. W., First Ch., Chester, Mass.
 NEWTON, ALBERT F., Union Ch., Haverhill, Mass., to take effect July 15. During his pastorate of less than three years 71 members have been received.
 STACKMAN, CARL, Monroe, Ct., to take effect July 1.
 TODD, GEO. L., Central Ch., Havana, Cuba.
 TRAVERS, ROBERT M., De Witt, Neb.

Dismissals

CUTLER, F. M., Armour, S. D., April 2.
 HAINES, OLIVER S., Ferndale, Wn., March 28.

Churches Organized

NEW PLYMOUTH, IDA., rec. April 2.

Stated Supplies

MAXWELL, CHAS. H., Hartford Sem., at First Presb. Ch., Monongahela, Pa., during the summer.

Licentiate

NEW HAVEN UNION ASSOCIATION, Ct., April 2.
 Wm. E. Davies, Jas. Hyde and Geo. R. Lockwood—all of Yale Sem.

Personals

BURNHAM, COLLINS G., First Ch., Chicopee, Mass., had so far recovered from a long illness as to assist in the services Easter morning.
 GRAY, JAS. M., Boston, Mass., has been invited to supply the pulpit of Mr. G. Campbell Morgan's London church and also to preach at the City Temple, Glasgow.
 HARDY, WM. F., has been voted a three months' leave of absence by the Verdondale Ch., Los Angeles, Cal. Mr. and Mrs. Hardy will spend the summer in New Hampshire, where it is hoped that Mrs. Hardy will recover her health.
 HUBBARD, GEO. H., recently of Enfield, Mass., supplies at Longmeadow through April.
 PRATT, DWIGHT M., Walnut Hills Ch., Cincinnati, O., has been voted an increase of \$500 in salary.

SMITH, WESLEY W., recently of Portland, Ct., is about to join the Methodist Episcopal church in Pennsylvania.

WILLIS, JOSEPH G., who has just been invited to remain a sixth year at Holland, Mass., has during his stay been instrumental in raising several hundred dollars for furnishings and repairs of the church building, and finds many opportunities for the use of the medical knowledge he acquired in preparation for work on the foreign field, since Holland is thirty miles from a hospital.

Church Happenings

BOSTON, MASS.—By the will of Mrs. Lucretia D. Watson, Union Church receives \$5,000, and the Woman's Board of Missions and the Home for "Aged Couples" \$1,000 each.

BRIDGEWATER, MASS.—Central Square has issued a beautiful Easter magazine, which is enriched by several fine illustrations and numbers among its contributors Supervisor G. H. Martin of Boston, professors of the State Normal School and other prominent educators. The proceeds go toward paying for a grand piano.

BUFFALO, N. Y., Niagara Square, the only downtown church in the city, is arranging for the comfort of those who wish to make it their headquarters during the session of the exposition. The church parlors will be open every day in the week.

CONWAY, MASS.—After being closed five weeks for repairs, the audience-room was opened April 14. Six years ago the parsonage was in a dilapidated condition, and the parish committee reported that the needed improvements could not be made. The women had more faith. That summer improvements were made to the extent of \$1,500. Since then about \$1,000 have been spent on the building. All bills are paid without begging from outsiders or old residents.

EUREKA, KAN.—Leading members, with some outside assistance, have raised nearly \$20,000 as an endowment fund for the academy, which is closely related to the church. It is expected that the amount will be made \$25,000. The pastor, Rev. G. S. Ricker, after 10 weeks' illness, worshiped with his people Easter morning.

LAWRENCE, MASS.—South has paid \$1,400 on its church debt during the past 17 months. The society has adopted the voluntary weekly pledge system, with free assigned pews. An organ fund is established in the hope that a pipe organ may soon be added to the otherwise attractive auditorium.

MANISTEE, MICH.—First.—The benevolences in the year just closed were \$5,700, about \$200 above current expenses.

PRINCETON, ILL.—The Old Hampshire Colony Church has observed its 70th anniversary, with

Continued on page 636.



SANKEY MODEL, STYLE 431.
Known abroad as the Empress Model.

More than two hundred thousand organs were made in our factory before this instrument was perfected. It is the result of great experience in making for all purposes for everybody.

The missionary's tent in the jungles and Westminster Abbey, the humble cottage and the king's palace contain a Mason & Hamlin Organ. The self-taught amateur and Franz Liszt, Saint-Saens, Theo. Thomas, George W. Chadwick, Emil Paur and scores of great musicians have written words of highest praise for Mason & Hamlin Organs.

The Sankey Model (so called because it was designed for and is used by Ira D. Sankey) is suitable for churches, lodges, schools and homes. Cash with order price, \$180.00. Other organs, \$27.00 to \$2,400.00. We have accumulated organ information for 45 years. Write us about organs if you are interested.

Mason & Hamlin Co.

BOSTON. NEW YORK. CHICAGO



CHURCH BELLS, PEALS AND CHIMES
OF LAKES SUPERIOR, INDIAN COFFEE AND
EAST INDIA TEA ONLY.

BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO., Cincinnati, O.



A strong serial story
of business life, by

Merwin-Webster

Authors of The Short Line War

How Bannon built the two million bushel elevator against time and trouble in sixty days; broke the great wheat corner, and won the girl. One of the many serial stories that regularly appear in

THE SATURDAY EVENING POST OF PHILADELPHIA

A finely illustrated and printed weekly magazine, full of interesting articles by the most prominent men. The Post was first published by Benjamin Franklin in 1728, has continued uninterrupted for 173 years, and now has a circulation of over 300,000 copies weekly.

The Saturday Evening Post sent to any address for Three Months (13 weeks) on receipt of Only 25c. This also includes without extra charge a copy of each of the two books: "The Making of a Merchant" and "The Young Man and the World." These books contain a series of famous articles for young men which appeared in the Post, written by such well-known men as ex-President Cleveland; Senator Beveridge; former Senator John J. Ingalls; Harlow N. Higinbotham, of Marshall Field & Co., Chicago; Robert C. Ogden, of Wanamakers, and others.

AGENTS make more money quicker with the Post than most anything else. Write for Special Offer to Agents and see how easy it is to make spare hours profitable.

The Curtis Publishing Co., Philadelphia, Pa.

A PIANO PROPOSITION.

By our unique plan you can buy a piano of the very highest quality at a fair price, on Easy Payments, avoiding all risk of being imposed upon. Our catalogue for the asking, and if no dealer sells them near you, a personal letter containing lowest prices and explaining how easy it is to buy of us (on monthly payments if you wish), even if you live in the most remote city or village in the United States, guaranteeing satisfaction, or it may be returned to us at our expense for railway freights both ways. Your old piano as part payment if you wish. Let us explain.

IVERS & POND PIANO CO.

110 Boylston St., Boston.



Individual Communion Outfits.

Send for free catalogue and list of users.
 SANITARY COMMUNION OUTFIT CO.,
 Dept. E, Rochester, N. Y.



UNLIKE OTHER BELLS
 SWEETER, MORE DURABLE, LOWER PRICE.
 OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

FAVORABLY KNOWN SINCE 1826
 HAVE FURNISHED 25,000 BELLS
 CHURCH, SCHOOL & OTHER
 G. MENEELY & CO., PUREST BEST
 WEST-TROY, N. Y. BELLS
 CHIMES, ETC. CATALOGUE & PRICES FREE



CHURCH CARPETS

AT MANU-FACTURERS' PRICES. 658
JOHN H. PRAY & SONS Co.,
 CARPETS AND UPHOLSTERY.
 WASHINGTON ST.,
 OPP. BOYLSTON ST.,
BOSTON.



Life and Work of the Churches

(Continued from page 635.)

Record of the Week

sermons by the pastor, Rev. J. H. McLaren, and Dr. J. E. Roy. The church was organized in Northampton, Mass., in 1831 and became the mother church of Illinois. The celebration was followed by the meeting of Bureau Association.

In Vermont Local Fields

BRADFORD.—At a time when the accessions in the state have been below the average, this church received 25 new members during the 14 months preceding Easter.

BURLINGTON. *First.*—A baptismal font is soon to be placed in the auditorium. It is to cost \$1,000 and is the gift of the late Mrs. Julia W. Hickok, in memory of her husband, James W. Hickok, for many years an officer of the church. The work is by Lamb and is highly artistic. The background is a mosaic, 10 x 6 feet. During the summer the font will be exhibited at the Buffalo Exposition.

BURLINGTON. *College Street.*—A successful feature is an attractive vesper service at 4 P. M., which calls out a full audience, including many young people, some of whom have not been habitual churchgoers.

HYDE PARK has received a handsome oak communion table from Mr. and Mrs. T. H. Porter of Neponset, Mass., former residents, and the latter a member of the church. The communion service is held quarterly, in the afternoon.

JERICHO CENTER has suffered a severe loss in the death of Deacon M. H. Chapin, for 58 years a member, a generous giver, actively interested in all lines of Christian effort. The church has just closed a successful course of lectures for the benefit of the new schoolhouse hall.

Temperance

England's drink bill in 1900 amounted to \$667,607,215, or an average of \$20.79 per head of population; Scotland's amounted to \$7,529,305, or \$16.58 per head; Ireland's to \$65,322, or \$14.40 per head. The total amount for the United Kingdom is \$6,358 less than in 1899.

A law is now before the New York legislature and under discussion which makes it compulsory for all dealers in intoxicating liquors to also have on sale milk, coffee, tea, cocoa and chocolate served hot or cold. The theory is that many who now order intoxicants would order the liquid foods if they could find them in the places of social rendezvous.

A Critical Hour in Oberlin's History

BY PRES. JOHN HENRY BARROWS

"There is a tide in the affairs of" colleges as well as men which should be taken "at the flood." The present is a critical and decisive hour in the life of Oberlin. Mr. Rockefeller's offer of \$200,000 for endowment can be made good only by bringing the amount up to a half million dollars this year. Are Congregationalists willing to let this offer of the Baptist millionaire come to naught? One hundred and sixty thousand dollars must be subscribed; otherwise this generous offer will bring nothing to the needy and eager life of Oberlin.

The graduates of Oberlin are not rich. They have made the nation and the world rich with the wealth of truth and love, but they have not enriched themselves. Far-seeing and large-minded men who are growing rapidly richer than ever in these days of prosperity will find in the work, present and potential, of Oberlin College one of the supreme educational opportunities of our time.

The last year has been one of progress and prosperity. The forthcoming catalogue will show an attendance of 1,350 students. Friends have not been wanting. But Oberlin's needs, both for endowment and buildings, are extremely urgent. Will not Congregationalists, lovers of Christian education, take to their hearts and consciences these well-known needs?

Oberlin is economical, democratic, practical, earnestly Christian. Its teachers are noble, self-denying, capable. He who powerfully

helps Oberlin today helps the great cities, into which our graduates largely go; helps the cause of righteousness in America; helps all the churches and all the great missions. Whoever takes to heart this critical situation and aids to supply these needs will gladden good people all over the world.

Education

Prof. W. W. Goodwin, for forty-one years with the department of Greek at Harvard and famous as a scholar and author, has offered his resignation, to take effect at the close of the academic year.

San Francisco is experimenting thoroughly with the "no study at home" plan of school administration, and thus far the results have been very satisfactory, surprisingly so. There as elsewhere both parents and children express relief from pressure that in some towns and cities is becoming intolerable and destructive of nervous power.

1877 For 23 Years 1900
we have successfully treated all forms of

CANCER

Tumors and other growths except those in the stomach, other abdominal organs and the Thoracic Cavity

Without the Use of the Knife

As a logical result of our success

The Berkshire Hills Sanatorium

has, from a humble beginning, become the largest and most elegantly appointed private institution in the world for the treatment of a special class of diseases, and has no rivals. It is conducted by a graduate of standing in the Regular School of Medicine, and upon a strictly ethical and professional basis. Any physician who desires to investigate our method of treatment will be entertained as our guest.

All Physicians are Cordially Invited

Upon receipt of a description of any case of Cancer or Tumor, we will mail, prepaid and securely sealed, THE MOST VALUABLE AND COMPREHENSIVE TREATISE ever published on this special subject, and will give you an opinion as to what can be accomplished by our method of treatment.

We do not print testimonials, but can, by permission, refer you to former patients whom we have successfully treated, that were similarly afflicted.

Drs. W. E. BROWN & SON, No. Adams, Mass.

Uneeda

To treat the appetite to a pleasing variety.

Four of the baker's best

Uneeda Biscuit

Uneeda Jinjer Wayfer

Uneeda Milk Biscuit

Uneeda Graham Wafer

Quartet



Wilson's Rolling Partitions

For dividing church and school buildings. Sound-proof, air-tight. Made also with blackboard surface. A marvelous convenience, easily operated, very durable.

Outside Venetians

combining blind and awning. Applied to any window. Light and elegant. y tso str ng that storms cannot harm them. Bronze Metal Tapes. Last for years. Also Inside Venetians and Rolling Steel Shutters. Men for this paper for free pamphlet. JAS. GODFREY WILSON, Patentee and Mfr. 74 W. 23d St., New York



DEAL DIRECT with the Makers.

When you buy a carriage, buggy or harness. Choose from the biggest stock and fullest assortment, and pay only the cost of making, with but one moderate profit added. Our plan of selling direct from the factory insures satisfaction—your money back if you're dissatisfied with your purchase—and enables you to **save the dealer's profit.**

Our complete illustrated catalogue, showing many styles of high grade vehicles, harness, robes, blankets and horse equipments, with detailed descriptions of each, mailed free. Write for it and learn how cheaply you can buy when the jobber's and dealer's profits are out off.

THE COLUMBUS CARRIAGE AND HARNESS CO., Box 772, Columbus, O.

No. 204 Buggy. Price \$35.50 with leather quarter top. No. 240. Single Strap Buggy Harness. Price \$7.50.



LIFE SIZE DOLL FREE "Baby's clothes will now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write today and we will send the tablets by mail postpaid; when sold send us the money (\$1.00) and we will send you this Life Size Doll which is 34 inches high and can wear baby's clothes. Dollie has an indestructible Head, Golden Hair, Rosy Cheeks, Brown Eyes, Kid Colored Body, a Gold Plated Beauty Pin, Red Stockings, Black Shoes, & will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address: NATIONAL MEDICINE CO., 201 Dept. 348 New Haven, Conn.

BLANCARD'S PILLS & SYRUP

—OF—

IODIDE OF IRON

for ANÆMIA, POORNESS of the BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, Etc.

None genuine unless signed "BLANCARD" ALL DRUGGISTS, E. FOUGERA & CO., N. Y. Agts. for U. S.

20 April 1901

Current Thought

TRUTH IN TABLOID FORM

An historical church cannot afford to be an hysterical one.—*The Churchman*.

IF

If Mr. Griscom is coming home from Constantinople with a check from the sultan in payment of the missionary claims he will deserve to rank as the greatest living diplomat. Drawing checks from that source is harder than drawing prizes in a Louisiana lottery.—*Springfield Republican*.

BEWARE

If for a moment we had Brigadier-General Funston's "ear," we should whisper, Beware of the osculatory flattery which cheapened Hobson, and of the willingness to run for President and the garrulous interviews which tarnished the escutcheon of Dewey.—*New York Christian Advocate*.

A SUMMONS TO ENGLISH CONGREGATIONALISTS

The Examiner (London) calls on the English Congregationalists to awake to their duty to the heathen at home; to give up the notion which Dr. Dale held—that the peculiar mission of Congregationalism is to the well-to-do middle class population. It does not believe that the character of the preaching will have to be greatly changed or many evangelistic agencies created in order to do the work that needs to be done. What is most needed, in its opinion, is "an increase of passion for souls among the clergy and laity, and the use of sanctified common sense in devising ways and means of carrying the gospel to those who need it."

THEOLOGICAL PROFESSORS DISAGREE

The April *Bibliotheca Sacra* has a frank, searching review of Prof. Levi Paine's History of the Evolution of Trinitarianism by Prof. Frank Hugh Foster of Pacific Seminary, who says of the book that "a greater collection of historical misinterpretations, of logical fallacies and of philosophical blunders" it was never his fortune to read. "As to thought, it is saturated with fallacy," he says. Raising the question whether this book and Professor Gilbert's book, *The Revelation of Jesus*, conform to Congregational standards and are within the limits of freedom of thinking in theology, he replies that neither of them "agrees at all on the most vital points with any creedal statements which Congregationalists have put forth themselves, or indorsed when put forth by others." He then passes to a plea for more thorough and consistent application of reasonable theological tests, believing that as matters now are the denomination is too generous for the safety and security of its work. "The time has come for the lines to be more rigidly drawn. I do not plead for the shibboleths of any theological school, I plead only for the central and determinative doctrines of the evangelical system. Men who deny these or are ignorant about them should be informed that their true fellowship is elsewhere."

The Church Prayer Meeting

Topic, April 21-27. The Holy Spirit the Indwelling God. John 14: 5-17, 25, 26; 20: 19-23; Rom. 8: 5-17.

He reveals God to the heart. Does God's work in the heart.

[For prayer meeting editorial see page 616.]

Is Your Brain Tired?

Take Horsford's Acid Phosphate.

Dr. Y. S. TROYER, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 12

Mrs. Louise A. Kellogg presided, and a number of unusual guests were present. Several ladies of the Presbyterian Board of New York, which had just held its annual meeting in Roxbury, were warmly welcomed, and Mrs. Lawrence, in their behalf, expressed their pleasure in this interchange of sympathy. Two of their missionaries, Miss Bouton and Miss Hawes, who have had trying experiences in North China the last year, made addresses.

One little dark-faced woman, clad in her white sarree, had attracted attention as she was taken to a seat in the front row, and every eye was riveted upon Jewoobai, as she was introduced as one of Pundita Ramabai's widows from Poona. She is now at school in this country and has been spending her Easter vacation in Boston with Mrs. Andrews, secretary of the Ramabai association. In prettily accented English she told of her marriage at five years of age, the sickness and death of her husband five years later, the life she lived, carrying out the forms of worship of Krishna, the cobra and other gods of the Hindus as enjoined upon her, the gaining possession of a little Testament from a missionary and learning to say, "I love Jesus," without knowing what it meant, and of her entrance into Ramabai's school and the new life which it opened to her. Now she is hoping soon to return to her own people to share with them as she may the benefits of her Christian training.

Mrs. Dr. Butler and Miss Butler of the Methodist Board also added to the interest of the meeting.

Next Friday being a holiday, there will be no meeting.

The sin that practice burns into the blood
Will brand us, after, of whose fold we be.

—Tennyson.



"It's Only Whooping Cough."
But 1,007 children died of it in London in one year. This often fatal disease is quickly checked and cured by vaporized Cresolene. Cresolene has been most successfully used for twenty years as a preventative of Croup, Coughs, Bronchitis, Asthma, Catarrh, Measles, Scarlet Fever, and other contagious diseases. Actual tests show that vaporized Cresolene kills the germs of Diphtheria. Send for descriptive booklet with testimonials. Sold by all druggists.
Vapo-Cresolene Co., 180 Fulton St., New York.

16,000 frs.
National Prize at Paris

Quina LAROCHE
A Ferruginous Tonic

Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemia and Poorness of the Blood.

33 rue Drouot
PARIS
E. Fougere & Co.
Agents, N.Y.

THE AUTOMATIC WICKLESS, VALVELESS, Blue Flame Oilstove



No. 2 Junior. Price, \$8.00.
Height, 16 in. Two Powerful Burners. Top, 16 x 25½ in.
Reservoir Holds 1 Gallon.

The Wonder for Women!

Made in 8 Styles
and Sizes.

Prices range from
\$5 to \$16.50.

ASK YOUR DEALER OR WRITE US
for additional information regarding our Big 4 Wickless, Blue Flame Oilstoves.

FREIGHT PREPAID WITHIN LIMITS.

CENTRAL OIL AND GAS STOVE CO., 217 School St., GARDNER, MASS.



No. 232—Driving Wagon. Has "Long Distance" anti-slip open hand springs. Rubber lined, rubber covered steps and solid rubber tire. Price with shafts, \$65. Same as others sell for \$40 to \$50 more than our price.

SEND FOR LARGE FREE ILLUSTRATED CATALOGUE.
Elkhart Carriage and Harness Mfg. Co., W. B. Pratt, Sec'y, Elkhart, Indiana.

You Pay Double the Money

In many cases when you buy vehicles and harness from the agent or dealer, we do without these people and reduce the price of our goods to you to the extent of their commissions. We make 178 styles of vehicles and harness and sell them to the consumer direct from our factory at wholesale prices.

WE HAVE NO AGENTS

You pay a profit to nobody except our manufacturing profit, and you get the best goods which a given amount of money will buy. In a factory of the size of ours you get the best possible selection. Our large illustrated Catalogue contains cuts of everything we make. Remember that we ship our vehicles and harness anywhere for examination and guarantee safe delivery and warrant everything.



No. 65—Single Buggy
Harness. Price with rubber trimmings \$18. Good as retail for \$22.

Grand Prix, Paris 1900

Remington

Typewriters



are built to do
the hardest work
that is ever re-
quired of a writ-
ing machine.
Their supreme
worth has been
established by a
quarter of a century
of unailing service.

Outranking All Medals

1900
AWARDED
GRAND PRIX
PARIS
EXPOSITION

Quaker
Oats received
the highest award,
because

QUAKER OATS

is noticeably superior.
It is made of superior
grain by a superior
process. It is superior
to all other cereal
foods in digestibility
and nutritive value,
and is given to the
public in a superior
condition. It always
receives the highest
award for the same
reason that it is the
people's choice—it is
superior.

\$10 SECURES \$400.00 LOT

IN GREATER NEW YORK

FREE TRIP TO NEW YORK CITY AND RETURN

**\$2,000,000 INSURES YOUR INVESTMENT—THE ASTORS' WAY OF MAKING MONEY
MADE POSSIBLE TO SMALL INVESTORS—\$10 SECURES \$400 LOT WHICH IS
GUARANTEED TO BE WORTH \$500 BEFORE ONE YEAR FROM DATE
OF PURCHASE—WE TAKE ALL RISK—READ EVERY WORD**

THE largest, most reliable, most successful Real Estate Company in the world, Wood, Harmon & Co., of New York City, are so positive that the values of their lots will increase 25 per cent. during the year 1901 that they will guarantee this increase to any investor—in case they cannot show it, they will agree to return all money paid them with 6 per cent. interest. We have one of the grandest opportunities of a lifetime for the small investor to make money—we give as good security as the strongest savings bank, and instead of the 4 per cent. interest on deposits we can guarantee over 25 per cent. We thoroughly believe the lot which we now sell for \$400 will in 10 years bring \$4,000, in 20 years from \$20,000 upwards. If you will carefully study this communication you will see our reasons.

The Astors and our wealthiest families have made their money from the increase in value of real estate. You can prove this point if you will take the pains to look it up. New York City property has increased in value more than that of any other place because of its enormous growth in population, and this growth of values and population is still going on. Since the consolidation of New York and Brooklyn, the increased facilities of rapid transit by bridge, trolley and elevated, the immense tide of increased population has turned Brooklynward. The attention of the public has been called to the great advantages of Brooklyn because it is only in that section that New York can grow—please note that point, as it is the key note to the situation. The influx of people into Brooklyn is so great as to severely tax Brooklyn Bridge—as a result new bridges are being built (one of which is nearly completed) and tunnels are being dug beneath the East River. Not only is Brooklyn Borough the only section in which New York can grow, but property in old New York City, the same distance from City Hall, would cost 20 to 100 times the money—note that point carefully, it is absolutely true.

Listen to Our Story. It is our business to study conditions existing or possible in the various cities of the United States, and we have aided in the development of 25 different cities. After 12 years' careful study in New York without purchasing, in 1896 we saw the trend of affairs, and before the consolidation of New York and Brooklyn we bought over 1,100 acres of the choicest land in Brooklyn, and which is now in the heart of that Borough. This land is only 3 1-2 miles from Brooklyn Bridge and is only 35 minutes from New York City Hall. We have over \$2,000,000 invested in this land, and are making it one of the most beautiful spots in New York. The growth of the city, together with our improvements, have increased the value of the property over 25 per cent. since a year ago, and we feel so sure that the increase will be at least the same, that we think there is no risk in guaranteeing it.

Listen to Our Proposition. Our property is improved in exact accordance with City Specifications. Streets 60, 80 and 100 feet wide, built to City grade, bordered on each side by 5 feet granolithic cement sidewalks, flower beds and shrubbery, city water, gas, etc., all at our expense. For \$10 down and \$6 per month until paid for we sell you a regular New York City lot, subject to the following guarantees from us:—

If at the expiration of the year 1901 this lot is not worth \$500.00, based on the price at which our corps of salesmen will then be selling similar lots, we will refund all of the money you have paid us with 6 per cent. interest additional.

If you should die at any time before payments have been completed, we will give to your heirs a deed to the lot without further cost.

If you should get out of employment or be sick you will not forfeit the land.

Titles are guaranteed to us by the Title Guarantee & Trust Co. of New York.

Our Guaranteed Increase. Our guarantee of 25 per cent. increase in one year in the value of lots is a simple one and should not be misunderstood or misconstrued. It means that the regular prices publicly marked on our property (every unsold lot being plainly tagged and priced) and at which our large corps of salesmen will be then selling these lots, will be 25 per cent. in excess of the prices at which we now offer them.

It does not mean that we can or will assume the responsibility of selling customers' lots except incidental to our business of development, or that we will take them off their hands; this obviously would be impossible in the great work of development we are undertaking. This is intended as a straight business agreement of an honest increase in value and that only.

N. B. Our non-forfeiture agreement prevents the loss of your lot from misfortune.

Note Our References. The Commercial Agencies, 20 National Banks, and 30,000 customers all over the United States, and especially the one at the bottom of this page; this is only one of a thousand.

You will note three distinct points of advantage in this proposition. First—it is a Life Insurance for your family. Second—it enables you to pay in small sums as you would in your savings bank, and cannot cramp you; and, Third—it enables you to participate in the great growth of values in New York real estate which are due to natural conditions; and, furthermore, the three advantages are absolutely without risk.

FREE TRIP TO NEW YORK. As a further guarantee of good faith, we agree with all persons living East of Chicago to pay you in cash the cost of your railroad fare to New York and return if you visit our property and find one word of this advertisement a misrepresentation, or in case you buy to credit cost of trip to you on your purchase; to those living farther away than Chicago we will pay that proportion equal to cost of fare to Chicago and return. We would advise you, if you are satisfied, to send first payment, \$10 in cash, at our risk immediately, and we will select the very best lot for you. Or, if you desire further particulars, to write immediately for maps, details and information. It will cost you nothing to find out and thoroughly satisfy yourself—we solicit closest investigation. References by hundreds—our reputation is national.

WOOD, HARMON & CO., Dept. 26, 257 Broadway, New York

The following testimonial was given us by The Nassau National Bank:—

"There is no doubt the property offered by Wood, Harmon & Co. in the Twenty-ninth Ward represents one of the best investments a man of limited income can possibly make within the corporate limits of Greater New York. It can be said without hesitancy that Wood, Harmon & Co. are perfectly reliable, and are worthy the fullest confidence of the investor, whether he resides in Greater New York or any other section of the United States."

THE NASSAU NATIONAL BANK OF BROOKLYN.